

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. XXXV.—NEW SERIES, No. 1502.

LONDON: WEDNESDAY, SEPTEMBER 2, 1874.

PRICE: UNSTAMPED.....5d.
STAMPED5d.

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Eccliaetical Affairs.

THE CHURCH DEFENCE ASSOCIATION.

THE public meeting held at Worcester by the above Association appears to have given serious offence to some of the professed friends of the Church Establishment. Certainly it can hardly be considered to have been *en règle*. The speech of Lord Hampton was an attack upon Ritualism far more than upon disestablishment. It might have been very appropriately delivered on some other platform, but, addressed to members of the Church Defence Association, it was mis-timed and out of place. It had a kind of value as indicating the tone of thought which pervades the class of society in which his lordship moved, but it was quite out of relation with the main object aimed at by the organisation which he had been invited to support. Misadventures of this kind will occasionally occur to the best regulated associations; and the higher they go for speakers, the more likely they are to miss what they want and to get what they do not want. It was, probably, the speech of the noble lord which brought down upon the Church Defence Association the editorial article in the *Times* to which we made passing allusion last week, and the gist of which was that the best defence of the Church Establishment should be found in the efficient performance of their duties by the parochial clergy. There is a great deal of truth in the position thus assumed by the *Times*. No doubt the Establishment will, as a whole, be judged of by the spiritual results it can produce. Nevertheless, there appears to us to be ample room for the action of a Church Defence Association, and although we cannot profess to sympathise with the object it has in view, we should be sorry to see it talked off its own ground as either unnecessary or mischievous.

Two letters, subsequently addressed to the *Times* in vindication of the existence of such an organisation, seem to us to be conclusive. It may appear odd to our readers that we should justify the continued existence and action of the Church Defence Association against the authority which somewhat contemptuously condemns them. But having ourselves passed through a considerable breadth of experience of the same kind, we have learned to hold at a cheap rate the counsels of those whose chief desire it is to "make things pleasant." Silence is sometimes expedient even to the extent of imposing a duty; but, in the long run, they who refuse to recognise the duty of doing their best

possible for the convictions they hold, are almost sure to meet with an overthrow great and decisive in proportion to the delay which they have obtained by inactivity.

It cannot be reasonably denied that the parochial activity of the clergy of the Church of England—the fruit, for the most part, of increased parochial earnestness—has very appreciably strengthened the Church as a spiritual institution. It has done more. It has thrown over the Church, as a political institution, a glamour of sanctity which, in innumerable minds, confuses the question raised by the Liberation Society. It makes the work of the latter more difficult, simply because it stirs up a vast amount of spiritual sympathy—or as it may be, spiritual antipathy—in connection with a question which cannot be legitimately determined by the influence of either. The simple end and aim of the Liberation Society—to which, we may add, it has steadily adhered with praiseworthy consistency—are to convince the people of England that the spiritual results of organised Christian life are not promoted, but are retarded, and to a large extent frustrated, by a resort to political machinery with a view to compass them. This is a question which may be argued upon two grounds—upon the ground of the incompatibility of political forces with the nature of Christian influence, and upon the ground of experience measured upon a large scale. The question is one fully worthy of serious discussion. It is one which cannot be decided by a mere reference to the spiritual activity of the clergy in the present age, any more than it can be decided by a reference to the inactivity and indifference of the clergy in a former age. Neither, viewed exclusively, will solve the problem, though there can be no doubt that in practice the effect of either upon the question of political establishment will be very considerable. The main question, however, is not touched, or, at any rate, is but lightly touched, by this exclusive class of facts. It is much broader in its issues. It involves far wider results. It takes within its range the interests of the laity, civil and religious. It touches the very springs of spiritual life and growth, and it is capable of being, and ought to be, so dealt with as to educate and move the people in a higher plane of thought and feeling than that to which they are chiefly accustomed.

In the interest, therefore, of truth; in the interest of the people of England and Scotland; and in the interests, we may add, of human kind in general, it is well that this question of the legitimacy and comparative effectiveness of the application of political machinery to the attainment of spiritual results should be thoroughly sifted, by that only method known to us—namely, controversy, discussion, agitation, all the kingdom over. The Church Defence Association is, if we may so say, a counterpart of the Liberation Society. When its work is well done, it helps to keep before the public eye the point at issue between the two organisations. The members of the Liberation Society would not desire to realise their own high purpose except as the result of enlightened conviction on the part of a majority of the population. They deem it an advantage, as well for the people of the country as for the special object they are seeking to carry into effect, to have in front of them what may be called an organic Opposition. They know

very well that they are very far from being infallible. They are ready to confess that in their somewhat lengthened career of labour they have made mistakes. They do not prefer to fight "as one that beats the air." And, just as Mr. Disraeli regretted the absence of Mr. Gladstone from the House of Commons because it made his own duties indefinite, and therefore the more difficult, so we should very sincerely deplore any collapse of the Church Defence Association, because it would greatly increase the difficulties we feel as to the when, the where, and the how, of conducting most effectively the great movement we have in hand. We might say a great deal in favour of the Church Defence Association. We think there is a real need of it, a true place for it, and an end to be obtained by means of it which will repay it for its activity. If we do not believe that it will be successful in what is its direct aim—and we cannot profess to do that—we still believe that its functions are serviceable and valuable of their kind, and we trust that it will not be driven or tempted to commit "the happy despatch."

THE PILGRIMAGE TO PONTIGNY.

LAST Sunday evening Monsignor Patterson preached his "concluding sermon" on Pilgrimages at Kensington, taking his text from the words of St. Paul, "With the mouth confession is made unto salvation." Urging as a plain fact the operation of the law that nature demands an expression of thought and feeling by word and deed, he asked of the public "why Catholics alone should be forbidden to manifest their belief in the eyes of men;" and he finished by declaring that "the chief end and aim of the Pilgrimage to Pontigny was to show the world that Roman Catholics believe in a personal living God, and in the Saints living and reigning with Him, and also to offer their prayers for England and for the Church of the faithful."

If the Roman Catholics contribute no other useful element to religious life in England, it must be allowed that they set a distinguished example of contempt for the opinion of Mrs. Grundy, which is worthy of a better application; for even when they err in the application their principles they often deserve the consideration of Protestants. Here, for instance, underlying the pilgrimage to Pontigny, is the assertion of the truth that it is not enough to think and to feel in this world, but you must demonstrate visibly your ideas if you wish them to take hold of men. This is no world for disembodied spirits. You must act, and if you can do nothing better in vindication of your principles than to take a long walk in public with like-minded people, then you had better do that rather than nothing. Better for 10,000 people to go four abreast, dressed in "regalia," to hear a speech as cheerful and as hollow as a drum on the Permissive Bill, from Sir Wilfred Lawson in his park, rather than sit at home drinking water and silently meditating teetotalism. The world, unhappily, belongs to "agitators," good, bad, and indifferent. That which has a spiritual root must be made to appear above ground and grow. The English nature is reticent and increasingly averse from demonstrations. But probably the Romanists have laid hold of a principle which is more powerful than the English temperament. Since few think, but myriads are influenced by personal example, they are in the right who inculcate visible and united confession of some sort as one of the conditions of converting mankind to disputed opinions. Only it must be rather sad to have to go on a pilgrimage to a place where very likely no miracle was ever wrought; and to be driven in herds, repeating litanies, by priests who seem not to have the faintest

notion of ennobling the character of their disciples. Could not somebody invent a new pilgrimage in which rational Protestants and Catholics who are not Romanists could take a share? Suppose, for example, that it could be arranged on some fine summer day that all the people in any neighbourhood who really cared for Christianity more than for Churchmanship, who felt no interest in sectarian theology, but a great deal in personal goodness, in integrity of character, in genuine charity of soul, in a word, who believed in Christ a great deal more than in "the clergy of all denominations," could appoint to walk in brotherly procession to some agreeable rendezvous, to the accompaniment of some of Handel's sacred strains, and then and there should resolve for the future to recognise each other in society with full sympathy, and to promote the unity of the only Church which is worthy of the name;—it might be that the secret disciples of genuine Catholicism would both be astonished and strengthened by the discovery of their numbers. At present, restrained by their party guides, they pursue the melancholy route of isolation, and wither in the shade. But then they might learn that men who care for the greatest ends are not so scarce after all, and are only hindered by tradition from exchanging their ideas and yielding mutual aid by local sympathy. Or suppose that the place of pilgrimage to be chosen should be the site of some heart-stirring event in English religious history, or the residence or burial-place of some illustrious defender of truth and liberty, or of some exceptionally noble labourer in the cause of religion in the days departed—then we can imagine that pilgrimages might become not only fashionable but useful. Journeys with an object, and an object connected with the super-sensuous world, with all that lifts up humanity above its petty strifes and degrading pleasures, might become really "means of grace" to the generality. Or if any Captain Cook of a beneficent species could organise tourism, so as to carry around some beautiful agricultural country, where the peasantry and the farmers are stupidly sleeping under a spell of beer and superstition, a great company of "lay" preachers who should combine a course of rural pedestrianism with a course of vigorous testimony after the style of Wesley and Whitefield—or even perambulate with the same view the vast hives of industry where half the wages are at present lost in drink—why the country would see that there is something to say for the old fashion of pilgrimages.

Monsignor Patterson tells us that he wants to go on the journey to Pontigny to show his "faith in a personal living God." We quite agree with him that if Atheism can be counteracted by locomotion of any sort, it is high time to start on the journey. But, notwithstanding the leading cases of the Queen of Sheba, and of the Eastern Magi on the other side, we suspect that the most effectual journeys for enlightening the public on our faith and charity are nearer home. A visit to the fatherless and the widow in the next street will answer better than to go as a Cook's tourist to St. David's, or to St. Edmund's, or to St. James of Compostella, along with a flock of people trying to sing and pray in steamboats and railway carriages. The walks that a man takes every week, and the walks that he does not take, form a decisive test of character. "Ye came unto me," "Ye visited me," are assigned as reasons of the loftiest approval; and the refusal to stir, as the reason of the deepest condemnation. There certainly can be no objection to a Romanist evincing his belief in a "personal living God" by circumnavigating the globe, or by walking a thousand miles in a thousand hours, if he wishes it, but surely there is a more excellent way. Let him take a walk near at hand with a view to inform his mind, by contact with a few able and thoughtful Protestants, why it is that the English nation regards with such persistent repugnance and contempt Mariolatry and St. Edmund worship as adjuncts or substitutes for the worship of the "Living Personal God." Most of us could find close at hand the people who could correct our chief speculative errors, and put us in the way of leading a life which would go far towards "glorifying our Father which is in heaven."

As for "showing our belief in the Saints living and reigning with God," which Monsignor Patterson purposes to do by this journey, the same rule applies. Let us begin by recognition of the saints in this world, by learning to know a good man when we see one, irrespective of his dress or ecclesiastical formula; and let us not hold our heads so high in the congregation as to refuse to fraternise with good people just because they are "unlearned and ignorant men," or are rather poorer than ourselves. There are persons who speculate much

on "recognition of the saints" in a future state, who will not take a step towards recognising them here. And with respect to the saints departed, the first business must be to ascertain truly who they were. Not a few of the Saints so-called were not when alive worth a Cook's ticket to visit their tombs when dead. The calendar requires reconstruction. It would be possible to make one out, with a list of three hundred and sixty-five names chosen from all churches and no churches, the very mention of which, day by day, might operate like a gale of inspiration to modern Christians. There is room for some such hagiology as this. Only one might be certain beforehand that Archbishop Manning and his friends would have nothing to do with it—because unhappily one of the first principles of their "faith" is to hold no relations with good men as such, but only with good Papists and adorers of the Blessed Virgin Mary, among the dead or the living.

On the whole there is much to be said for the elevation of travelling by lifting it out of the plane of mere animal recreation. Perhaps the day will come when the passenger traffic of Europe will really represent more of men's highest thought and care, and less of their selfish ends, than it does at present. Meantime let not Monsignor Patterson and his *confrères* regard with too much complacency their religious accomplishments in the way of pilgrimage. If they are minded to go afoot in this direction or that, let them go in peace; but walking is not the only or the highest faculty of man. We have gifts differing. Some of the brotherhood have their gifts at one end, and some at the other. "The head cannot say unto the foot, I have no need of you," neither assuredly can the foot say to the head, "I have no need of you." A little right thinking is worth a good deal of walking, and perhaps the function of Protestantism is to act as the brain of Christendom, and to suggest the proper objects of travelling to Cook's tourists and the Pilgrims of Pontigny.

ECCELESIASTICAL NOTES.

In the Diocesan Conference just held at Carlisle we have had some signal proofs of the march of intellect amongst the clergy. The bishop led the way. He told the conference that any attempts to secure rigid uniformity he was sure must fail. He recalled to their recollection that the week during which they were sitting had brought round St. Bartholomew's Day, "and that festival could tell better than any other day in the year of the impossibility of enforcing uniformity, even when uniformity seemed most reasonable." Next the bishop called attention to the subject of Church Patronage. Now, it is only three or four years since we asked, in these columns, when any one bishop would rise to denounce the present system. The Bishop of Exeter was, we believe, the first to do this, and after him came the Bishop of Manchester. Since then the Lords' Church Patronage Committee has taken evidence, and there is a general feeling that things cannot remain as they are. The Bishop of Carlisle now says that the time has come "when a successful attempt might be made to heal a very open and mischievous sore," and that "he scarcely knew of anything more sad than the advertisements of the sale of livings." He reminded the conference that the proposal to render illegal the sale of next presentations was only lost by a majority of one, and that the report that had been issued "bore upon the face of it a declaration that patronage partook of the nature of a trust to be exercised to the spiritual benefit of the parishioners." After this a paper was read upon the subject, and a resolution, as we are informed, was passed by a large majority to the effect that it was most desirable that the sale of next presentations should be rendered illegal.

Now, it has taken the Nonconformists of this country nearly three generations to educate the consciences of Churchmen upon this subject, and it is clear that the work of education will still have to go on. How is it that there is scarcely a layman who does not feel more strongly upon it than any clergyman? and that there is scarcely a lay journal that does not write more strongly upon than any Church journal? How does it come to pass that the consciences of the clerical order should be more obtuse than the consciences of the lay order? There are good and plain reasons for this; but we need not now specify them. We content ourselves with producing one illustration from the daily press of this week. Monday's *Daily Telegraph* contained an article upon the subject. We will give some quotations from it. First, as to the report:—

"There is a greater amount of buying and selling in the Church than there used to be." This is the delibe-

rate opinion of one of the most experienced among the witnesses examined before the Church Patronage Committee, which has just published the evidence given before it last session. The report has been printed some time, and now that we know the strength of the testimony against the traffic in Church livings, on which it was professedly based, we must express our surprise that its recommendations were so timid and its proposed remedies so very mild. The scandals not only possible under the system, but of actually yearly occurrence, are very great.

Next as to some facts:—

In short, the picture is presented to us of the Church entered by many ways—by the bishop's sanction and through the vestry door, with a golden key openly used at the principal entrance by the clergyman's relation or friend, while besides these we have men clambering in through little or big windows, by every hook and crook, by dishonest evasions, vicious dodges, and small tricks, against the wishes and strenuous exertions of the bishop, and in spite of the protests of the congregations. For instance, there is a class of livings called "Donatives," and the patron in such cases has absolute rights of presentation which the bishop cannot check. But even in ordinary cases the bishop's right to refuse institution is much restricted, as far as law and custom go now. It is doubtful whether any age, however great, or any physical incapacity, however serious, can be lawfully alleged against the new man. Or he may be a young man just ordained appointed to a most important living, requiring great experience and unusual weight. Yet the bishop must register rather than sanction the appointment. We know, of course, that there are many exceptions. There are patrons who hold advowsons as a trust, and appoint the best man they can find; but that the sale of next presentations, and the disposal of advowsons themselves, should have become so deeply involved in our Church system, indicates that torpor of English conscience which marked the eighteenth century, and is not yet entirely dispelled. Church patronage by landowners in Scotland never was at any time the marketable commodity it still is here; and now it is extinct. With us reforms are slow. Time was when judicial offices were sold, and a few years ago posts in the army could be bought; the cure of souls is still purchasable. Golden keys, powerless in court or camp, still open church doors.

Several illustrations, with some of which our readers are sufficiently familiar, are next given, and the *Telegraph* proceeds to "lament" that the committee had not the courage to propose larger powers, enabling the bishop to refuse the institution of unfit clergymen. It does not at present go farther than this, in this direction, but when shall we find writing like this in a Church journal? Only when the whole system has been doomed by public opinion outside of the Church, and is on the eve of everlasting extinction.

Some of our Church contemporaries cannot reconcile themselves to the way in which the Establishment has been treated in the last session of Parliament. The more they brood over it the more bitter are their feelings. Very wholesome, under their present infirmities, are some of their thoughts. Misfortune has cleared their vision. Thus, the *Church Review* of last week has come to see this:—

While every Dissenting sect in the three kingdoms is suffered to be completely autocratic, while Caesar is resigning the slight hold he still retained on the established religion of Scotland, while the Church of Ireland has been dismissed from bondage free and laden with spoils, the ancient Church of England remains as violently Caesarised, Tudorised, Stuartised, King-and-Parliament ridden, as in the sixteenth and seventeenth centuries. The condition of the Church of England is the anomaly of the age.

Would anything but distress have elicited such a confession?

Hear, again, the Rev. A. Bovay, writing from Herne Bay, on the conduct of the bishops:—

The archbishops have betrayed the Church they swore to protect into the hands of the secular power, and the bishops have by their cowardice, toadyism, or sympathy, abetted the archiepiscopal treachery. By this course they have interfered with the rights of the laity, who may object to having their worship misregulated by a meddling archdeacon, an illiterate, ignorant, consequential churchwarden, or any three disreputable parishioners, whose services may be secured by the Church Association for the sake of a pint of beer each.

The Hon. Charles Wood, president of the English Church Union, has addressed more than one Church journal upon the possible effect of the new Act. Amongst other things he says:—

No one can reflect upon the increasing difficulties that beset the relations of Church and State throughout Europe without being convinced how serious are the dangers that threaten the Church of England, and how slight a cause is required to turn the scale between those who defend and those who assail her status and condition as an Establishment. Should the recent decisions of the Judicial Committee be reaffirmed, it does not require much foresight to predict that, if the bill turns out anything more than a dead letter, the continued union of Church and State in this country is not worth many years' purchase.

The controversy as to the title "reverend" has not yet ceased. The Bishop of Sierra Leone has made a valuable contribution to it in a letter to the *Record*, in which he says:—

A day or two ago my eye rested on the following inscriptions on two tombstones in the churchyard of this parish, and which I copied as being interesting at the present time:—

(1). "In memory of Henry Pegg, son of the Rev. Thomas Carbut, Wesleyan minister, who died Sept. 11th, 1849, aged four years and nine months."

"Of such is the kingdom of heaven."

(2). "To the memory of Mary, wife of the Rev. George Holden, Wesleyan Methodist minister, who died June 20th, 1836, aged eighty-four years."

"I know that my Redeemer liveth."
(19th chap. Job, 25th verse.)

"Also the above Rev. George Holden, who died Nov. 9th, 1836, aged eighty-five, after having been laboriously and successfully employed as a Wesleyan minister fifty-four years."

"I have found the Messiah."
(1st chap. St. John, 41st verse.)

Believe me, very faithfully yours,

H. SIERRA LEONE.

Whitby, August 25, 1874.

MR. GORDON'S LIBERATION LECTURES.

NORTH SHIELDS.—The Rev. M. Miller having lectured here during the sittings of the United Methodist Free Church Assembly in Newcastle, Mr. Lyon, barrister, was brought down from London to reply. Mr. Gordon attended this reply, and being refused an opportunity at the time, replied at great length next evening in the same hall, before a large and enthusiastic audience, Mr. Ald. Green in the chair. There was some opposition and debate at the close, but the *Newcastle Chronicle* speaks of the success of the Liberationists in this sudden struggle as very gratifying.

EASINGWOLD, NORTH YORKSHIRE.—Mr. Gordon lectured in the Public Hall here last Monday and Tuesday evenings, on the "Aims of the Liberation Society" and "Church Property." It was a first visit, and the town is a purely agricultural town, and Church influence all but supreme. Still, notwithstanding churchwardens standing outside, and other preventive facts of the kind, very good companies assembled, and much interest was manifested in the statements of the lecturer, who was heartily cheered and warmly thanked. Strange things were said in the place about the weekly dole at the parish church, and its effects on many matters. These places need rousing.

SWALWELL-ON-TYNE.—Capital meeting here next night, in the United Presbyterian Church, the minister presiding. There was a full place, and the lecturer sped along his way amidst the responses of his hearers. No questions. Hearty votes. A local committee was formed; Mr. Tomkins, of Newcastle, doing good service in these arrangements.

CHURCH DEFENCE.

The following letter appeared in the *Times* of Saturday:—"Sir,—In a leading article of the *Times* of Monday, the 24th inst., the question is asked, 'What is a Church Defence Association?' To that question it might perhaps be an answer to ask, 'What is Church Liberation?' For by showing what are the objects and designs of the attacking force we may explain our reasons for defence. Now, we know that such an association as the Liberation Society exists, with a powerful organisation, numbering among its supporters from 80 to 100 members of Parliament on a division; and that it possesses funds to the amount of 6,000*l.*, which it is proposed to augment to 60,000*l.* The objects of this society are the total disestablishment and disendowment of the Church, and the handing over of the churches and cathedrals to be used for secular purposes. The battle is to be fought in the constituencies, and to indoctrinate them with the views of the Liberation Society is to be the business of the organisation. For this purpose lectures are to be sent into every parish, and we are to be flooded with pamphlets containing statements which are thought likely to prejudice the minds of the electors against the Church. It is altogether beside the question to say that the best defence for the Church is for ministers to do their duty. They wish to do their duty in peace. I may say that in my experience as a clergyman, extending over more than thirty years, I never knew my brethren more thoroughly alive to the responsibilities of their high calling. But this is not what the Liberation Society means to allow. I can only speak for old-fashioned people like myself. It is not our seeking that we are to become members of a Church Defence Association, but we do so because we believe it would be disastrous to the State as well as to the Church if the connection were to be severed; and we feel it our duty to meet by all legitimate means the attacks which are made upon the Church. I may add that I fear this controversy is destined to divide more widely the Liberal party, of which I am a humble member. For years I have supported it with my vote, and it was only at the last general election, when I found both the Liberal members for my county had voted for Mr. Miall's motion—notwithstanding the powerful speech of their great leader against it—that I was obliged to refuse to vote at all; for I could not support the avowed enemies of the Church, and I was unwilling to weaken the position of Mr. Gladstone, on whom I think the Church of England ought to look as her best friend. It is for these reasons I subscribe myself

"Yours faithfully,

"A. DUNCOMBE SHAFTO, President of the Church Defence Association.

"North Darlington Deanery, Aug. 26."

A second letter from "A Churchman" is published, which commences by describing what, in the writer's view, it is not necessary to defend. The religious system of the Church (he says) is "well anchored in the affections of the people," and need fear no rival. Nor is the Church in any new position with regard to the world. She is always in that respect on the aggressive, and to speak of de-

fence is out of place. Nor, again, is defence necessary to procure the toleration and maintenance of the Church by the State. The Church is very well off already, and it would be an anachronism to urge any demands on these points. "A Churchman" goes on to say:—"What, then, is Church Defence? It is a political matter rather than an ecclesiastical one. It is a question for every Englishman as the member of a great nation, rather than one affecting only the welfare of the Church—a mere appeal *ad misericordiam* from the Church to the people. Regarding the Church and State as two distinct corporations or societies, it is a defence of the relations at present existing between them, and incidentally it is a defence also of the property to which the Church as a society may lay claim. And an organised defence of these constitutional relations between the Church and the State, and of the property which has accrued to the Church, has been rendered necessary by the organised political attack which, it is well known, is now being made on the Church's position and property—an attack which we can now see has been planned, and has been in progress for thirty years or more. The attack is virtually an attack upon the ancient constitution of this country. It is a reopening of the question which has been settled for so many centuries to the satisfaction of Nonconformists themselves—shall the State recognise the necessity of religion for the people, and encourage its advancement among them? Churchmen may well be anxious that any disturbance of this settlement of the question should, in the religious interests of the people, be prevented, and our English constitution remain intact. They know the power of organisation is a country like this. They feel sure that had it not been for the existence of such associations as the Liberation Society, to mention no other, with its 'meetings, manifestoes, challenges, circulars, and tracts,' in assault of the Established Church, the cry of Disestablishment would never have been raised, and would never have been thought of for Ireland. The accomplishment of disestablishment there, which the Liberationists regard as but the successful storming of an outpost, may, therefore, justly render us anxious on behalf of Establishment in England, and justify us in meeting, in the only way in which it can be met, an organisation which seeks to gain its ends by fostering misconceptions and circulating misstatement and error. The only possible way to meet it is by having an organisation of our own, which shall unite the friends of Establishment—for not all Churchmen care equally for it, nor are all Nonconformists opposed to it—a fact which shows that we are not defending our religion; but, as I said, the present political method of advancing it. We want an organisation, which by its 'meetings, manifestoes, challenges, circulars, and tracts' shall counteract the dissemination of error, and secure the assertion of the true position and just rights of the Church, thus removing the misconception and ignorance of our Church constitution which prevail in the minds of many Churchmen, and confirming the wavering and doubtful. It is quite true that without energy and piety on the part of the clergy—we are not to add on the part of the laity also, each in his or her parish?—it would matter little whether the State offered facilities for the ministrations of religion or not; whether it respected the right of the Church to the property it has inherited or not; and so, incidentally, the internal efficiency of the Church is essential to its defence against any foe whatever. On the other hand, the very prosperity and efficiency of the Church may, by exciting the envy of its enemies, tend in themselves to render defence necessary. And to say that the Church needs no defence against political attack from without, so long as its members are earnestly and busily occupied with their own proper work of evangelisation, is to say that a country needs no army to repel a foreign invader so long as all classes are doing their best to promote the general welfare, by securing domestic peace and order and prosperity. The more prosperous a country is, the more is it an object for envy and attack. The more busily its people are occupied with peaceful arts and pursuits, the more they need a disciplined army trained to war, to which they have become unaccustomed. So it is with the Church. And as it may be necessary on occasion that every citizen able to bear arms should become a member of a volunteer force, so it may be necessary that every Churchman who has a vote should become a member of a Church Defence Association, in order to repel any attack in Parliament on that constitution which secures to him so much that he values and would not willingly lose."

The *Times* has the following remarks on these letters:—

"It will be at once evident that these gentlemen have missed the only point which needed proof. There is no doubt an agitation against the position of the Church, and it has to hold its own, like all other institutions. Nor is there any doubt that one way of meeting any danger which may exist is to follow the proceedings of the Liberation Society, accept battle on the ground the enemy chooses, and fight with the weapons of which he invites the use. It may be a 'legitimate' way of meeting the danger. But the question is whether such tactics are the most prudent, whether they are founded on a sound appreciation of the Church's strength and the enemy's weakness, and whether they take the greatest advantages of the position. On this point these gentlemen say not a word. They seem to assume that the notorious tactics of the unskilful boxer are beyond all question the true model for self-defence. The enemy deals them a blow, and

they immediately move their hands to the threatened quarter, and follow him laboriously in all his feints and menaces. Of course, if that is all the Church can do, if she is totally incapable of 'countering,' nothing remains for her but to adopt this tame mode of defence; but it has been usually considered the last resort of a defeated combatant, if not the only resource of a helpless one. It is not merely in the feebleness incident to a mere defence of details that the error of such a policy lies. Our correspondents and their association confess to having been betrayed by it at the outset into what, if persisted in, cannot fail to prove a disastrous error. The Liberation Society makes this a political question, and the Church Defence Association follows the lead. It thus abandons at once the ground on which the Church is strongest. It is rooted in the religious traditions and sympathies of the people in its social relations, in its direct personal influence, in the various spiritual, moral, and kindly offices which its ministers and members are continually rendering to the people at large. Once desert this safe position, and give battle on the constitutional grounds to which 'A Churchman' and Mr. Shafto invite us, and all these natural advantages of local and traditional entrenchment disappear. Constitutional ground is tolerably open to both combatants, and in that region of the constituencies in which Mr. Shafto says the contest is to be pursued the Church party will be little better off than its opponents. If it is to accept the combat with the weapons of controversial argument respecting the advantages of a union between Church and State, it is easy to foresee, if not a good many defeats, at least a good many drawn battles. Not the least reason for which this association may well be dreaded by all friends of the Church is the prospect of the new arguments it may manufacture in explanation and defence of the Establishment. Every one of them, probably, will be a new opportunity for attack by the foe; and it is alarming to think of the Church being identified in popular sentiment with the imaginary institution which the lecturers of the Church Defence Association may construct. Let the Church be present to the minds of the people as a great and beneficent organisation for spiritual purposes, and its strength is incalculable; but once let it be represented to them as a cunningly devised piece of the Constitution, and it is at the mercy of every itinerant lecturer.

"After all, even supposing that the misrepresentations threatened to be forced into every parish must be met in every parish, where is the need of a new association for the purpose? In the case of a purely political agitation there may be an evident necessity for some such counter organisation. The thing to be defended or attacked is comparatively invisible to the mass of the people. It is a law they only partially understand, or a person or institution they have never seen. But the Church exists in every parish, and has the advantage of being beforehand with the Liberation Society on any ground it may attack. No lecturer can possibly tell an ordinary voter a tenth part so much about the Church as he knows himself. The material edifice has been the most prominent object in his material landscape since he was a child, and the spiritual edifice, whatever it may have been, the most conspicuous object in his mental and moral landscape. He knows what the clergyman has been to himself and his friends, and he will inevitably judge of the value of the institution accordingly. The Liberation Society, it seems, misrepresents the real nature of the Church. Who is best able to correct the misrepresentation—a lecturer who argues about things in the abstract or a pamphlet bristling with controversy, or the evidence to a man's heart and eyes year after year of the actual working of the parson and the Church in the parish? Suppose one of the lecturers of the Liberation Society comes into some parish where there is a pious, hardworking, sensible clergyman, who has made himself the friend of the mass of his people, what chance of a hearing will the intruder have? If, on the other hand, he goes to some parish where a foolish, or a Romanising, or an immoral clergyman has disgusted the parishioners, is it a few pamphlets or lectures on the other side that will remedy the mischief? If the only question is how to make the people at large appreciate the merit of the Church, there can be no question as to the relative effectiveness of good pastoral work and controversial argument, and every hour given to the latter work is given to the former. Mr. Shafto wants to do his duty in peace. Is it the best way of obtaining peace to enter into a controversy with every malcontent who may invade his parish? Let him maintain peace as far as his own acts are concerned, and go on doing his duty quietly, as he says he has done for the last thirty years, and he will at least have rendered one parish invulnerable to the assaults of the Liberation Society. If every clergyman would do the same in his own parish, the whole institution would be protected. The Church is its own Defence Association, and had better trust to itself alone."

CANON LIDDON ON MATERIALISTIC VIEWS OF RELIGION.

Canon Liddon preached on Sunday afternoon at St. Paul's Cathedral on the cure of Naaman's leprosy, as recorded in the first lesson in the evening service. After dealing at length with the history of the prophet's treatment of the Syrian, Dr. Liddon drew a parallel between Naaman's conduct and that of men in our own day who, after

trying everything else, come to Christianity in an easy, confident way, as if they were doing the Gospel a good turn. They come for a blessing, but they believe they are giving an equivalent. They come as if Christ were simply their equal, not to bend before Him as repentant sinners; and hence (the preacher proceeded) the first work of Christianity is to humble men's hearts. Secondly, Dr. Liddon noticed Naaman's expectation that something sensational would be introduced in his cure as finding its parallel in the present day, when men turn to Christianity expecting to find in it the sensational as one of the proofs of its truth, and in their disappointment at the absence of this element, their first impulse is to go away like Naaman, in a rage. Occasionally, Dr. Liddon admitted, religion meets this national craving, but when it does so, it is the exception, not the rule, for the force of religion is not in the fire and the earthquake, but in the still small voice. In quietness and confidence is the strength of Christianity, in the inner life of the followers of the Lord; and thus it is, added Dr. Liddon, that an early communion at which ten or twelve assemble is often likely to be more useful than attendance at an evening service in a crowded church. Thirdly, the canon pointed to the disinclination of Naaman to bathe in the Jordan, owing to his natural belief in the superiority of the waters of the rivers of his own country to the muddy brook bound up with the history of an alien race, as an illustration of a similar spirit in our own day, when men from early association are inclined to ask whether nature, with its freedom and its magnificent resources, is not superior to the comparative simplicity of the ordinances of religion. Now, that nature (said Dr. Liddon) can do much is perfectly true, and we readily admit its power, because it, with all its beautiful products, comes, like all the gifts of grace, from the good God. But nature can no more rise above its level than water can. It can civilise, but it cannot regenerate. He who made us alone can remake us, and He is perfectly free to choose the channels through which His gifts shall flow. He might have made the rivers of Damascus the curative agent in Naaman's case. There was no physical quality in the water of Jordan, nothing in itself which could have wrought the cure unless the Divine will had connected itself with it as its instrument. No! the question is not whether man's natural life has a force and splendour all its own—of course it has; the question is whether it has anything in it which renders unnecessary the stupendous act of love on Mount Calvary. Of itself a little water could do no spiritual work; to believe that it could would be equivalent to a belief in materialism; but, in choosing this out of all other means, God made it superior to all. Nature in itself is graceful and godlike, but it is powerless to touch and control man, because it lacks the power to give life to the beggarly elements. After pointing out that when Naaman came to the prophet for that which his own religion could not give him, it was altogether beyond his province to decide on the method which God would use to effect his cure, the preacher concluded by asserting that, apart from the evidences of the truth of Christianity, there are two tests which it must, as it does, comply with. First, it must not contradict the highest impulses of the natural conscience; and, secondly, it must not contradict itself. The sense of moral good is as much God's voice as revelation, for God cannot unsway without what He has said within. Again, if the doctrine of the Atonement could be shown to be contrary to the idea of justice between the creature and Creator, that would be an argument against it. But when we come to the purely supernatural part of religion, we cannot say what ought or ought not to be. There are men like Naaman who seem to hold that Christianity must meet their views and fall in with their rules, who think, in fact, that when they reach the prophet's house, Christ must come out to meet man; but that cannot be. Such a view, said the canon, is impracticable as well as irreverent. If we are satisfied that the general evidences of God's revelation of love and mercy are at all sufficient to live and die by, let us not attempt to criticise in detail His ways of working or to discuss what is settled by Infinite Wisdom, and is therefore irrevocable. The true use of intelligence is not thus to criticise, but to make the most of the bounty and love that cleansed the leper then, and will enable us now so to pass through things temporal that we finally lose not the things eternal.

DEPARTURE OF ENGLISH PILGRIMS FOR PONTIGNY.

(From the *Pall Mall Gazette*.)

Those English Roman Catholics who, seeing a champion of the "spiritual independence" of their church in Edmund of Abingdon, the last canonised Archbishop of Canterbury, have thought well, at the suggestion of their religious guides, to start on a pilgrimage to his shrine at Pontigny as a protest against "Caesarism," left Victoria Station yesterday morning en route for Dieppe. As was the case with the pilgrimage to the shrine of the Sacred Heart at Paray-le-Monial last year, the pilgrims have come in from all parts of the kingdom, more particularly from Ireland, Scotland, and the north; but though the committee of management contained the most influential names, lay and clerical, among the English Roman Catholics, the numbers of pilgrims are anything but encouraging as an augury for the future or permanent success of such undertakings

in England. All told, the pilgrims could scarcely have numbered 400, conveyed in a train of twelve carriages, some of which were almost empty. Only a few days back it was feared by its promoters that the project would absolutely fail; and it is generally understood that a considerable proportion of the present excursionists are the holders of free tickets. The assembly was of a very miscellaneous character, but was chiefly distinguished from that of last year by the vast number of priests who accompany it. At a fair estimate, priests and seminarists must have formed a third of the whole body. There were not, comparatively, so many women as last year, though there were many very young faces, both of boys and girls, to be seen, some of whom could scarcely have been more than twelve or thirteen years old. The assembly displayed all the characteristics, both in dress and deportment, common to a body of excursionists, and a pretty good business was done at the newspaper-stalls and in the refreshment-rooms. A badge was provided for the pilgrimage—a scarlet shield on a white ground, surmounted by a cross—but so far as could be seen, very few thought well to adorn themselves with it, and by far the larger part bore no mark bespeaking their errand. Different, too, from last year, very few distinguished persons were to be seen upon the platform. Lord Edward Howard and Lord Gainsborough were alone discernible. Many had expected to find Archbishop Manning present; but, for various reasons, feebleness of health among others, he had preceded the pilgrims; and thus, it is understood, occasioned some disappointment among them. Among the priests were to be seen the Bishop of Amycla and Monsignor Patterson, President of St. Edmund's Roman Catholic Seminary at Ware, the chief promoter of the present pilgrimage, and formerly a member of Oxford University and a clergyman of the Church of England. The train started for Newhaven punctually at the time specified, 8-20 a.m., and without any of the difficulty or confusion which attended last year's departure. Many persons, attracted by curiosity or sympathy, had flocked to the station to witness the start, and the number of onlookers far exceeded the number of pilgrims. The signal for the train to start was also the signal for a general and prolonged outburst of cheering and waving of hats and handkerchiefs, to which of course the pilgrims responded to the best of their ability. As soon as the train had disappeared from sight, several pilgrims rushed into the station to find themselves just too late, somewhat, it must be added, to the amusement of those who had just cheered on the departing pilgrims. On the whole, and as far as could be ascertained from the Roman Catholics present, the Pontigny pilgrimage is not regarded as a success.

A programme of prayers for the whole journey has been drawn up in the form of a manual of devotion; and, according to the instructions as thus set forth, the pious excursionists will have plenty to occupy their time, both on the railway and on the steamboat, and to relieve (or intensify) the tedium and discomfort usually attending such a journey. Between London and Newhaven the time is to be beguiled by prayers, led in the different compartments by priests distributed for the purpose, for the Pope and his persecuted Church, and for the conversion of bad Catholics. In the port of Dieppe the pilgrims were to indulge in a few hymns, while the journey between Dieppe and Paris, to begin after lunch, will be enlivened by prayers for the conversion of England and similar desirable objects. On Wednesday morning the pilgrims will, after an early mass, continue their journey from Paris to St. Florentin, whence they will proceed in grand procession, singing hymns and saying prayers, to the shrine of St. Edmund, the object of this special demonstration. After vespers the evening will be devoted to the hearing of confessions up to midnight; from which time the shrine will be reserved, till early next morning, for the private devotions of the bishops and priests accompanying the excursion. At eight o'clock on Thursday morning the whole body of pilgrims will communicate at a mass celebrated by Archbishop Manning, who will also preach at the high mass to be said at ten o'clock by his coadjutor, the Bishop of Amycla. At two o'clock p.m. the concluding devotions will be performed by the Archbishop of Sens, who will preach a sermon in French. The pilgrims will quit the shrine in a body, singing the "Te Deum," at three o'clock, and proceed at once to the railway-station at St. Florentin to be taken back to Paris, whence they may return to England as late as the 14th inst.

The organisers of this demonstration have, apparently profiting by the experience of last year's pilgrimage, spared no efforts to make things comfortable for their clients. The pilgrims are to be carefully divided into manageable parties and drafted off to hotels in the various towns on their route, where arrangements will have been previously made for their accommodation. Those, too, who have serious objections to the kind of exercise which we most naturally associate with the idea of a pilgrim, will be spared all anxiety. For we learn that continuity of conveyance will be secured by the appointment of omnibuses to meet all the trains; so that those who are not so minded may be spared even the trouble of walking from the railway-stations to their hotels, or from their hotels to the railway-stations. Even at St. Florentin "omnibuses will meet the train to convey the pilgrims who do not wish to walk to Pontigny." When it is added that on Wednesday and Thursday the pilgrims will be provided with their

dinners gratis by the monks of Pontigny, it is evident that, if only the weather be fine, the excursion, though it may not come quite up to the old-fashioned notion of a pilgrimage, is likely as an excursion to prove very successful indeed, even if it does not contribute much to edification.

It may be worth while to notice that on Monday night, in his sermon to the pilgrims assembled in full force at the pro-Cathedral, Kensington, Monsignor Patterson informed his hearers that he had received a letter from "a very high dignitary of the Anglican Establishment" conveying his warm sympathy and good wishes for their undertaking.

Our correspondent telegraphs from Newhaven:—"Directly we had left Victoria Station this morning everybody commenced the 'Itinerarium,' or devotions for the journey, on his or her own account. These lasted but a short time, and then we relapsed into conversation. Monsignor Capel came to the station to bid us *bon voyage*, but he does not go to Pontigny, being detained in London. The train only stopped at Croydon and Lewes. The weather is fine but windy, and threatening showers. As we reached Lewes conversation ceased, once more all became absorbed in devotions, breaking into small groups, and reciting in an audible monotone. After being refreshed at Lewes we became much livelier. The party embarked at Newhaven with quite a summer sky, but on a sea that looked treacherous and threatened to damp our transient mirth."

CHURCH AND STATE ON THE CONTINENT.

The Prussian Government suspect that the Roman Catholic clergy of the dioceses whose bishops are in prison are being directed by a person or persons secretly appointed by the Pope. Great exertions are being made to discover this novel organisation of the Papal Church.

Old Catholics and Ultramontanes are actively competing in Baden for the favour of the people. Meetings are being held, and wherever one party enters on the field the other is sure to follow. A Zurich paper mentions the simultaneous holding of two outdoor meetings at Schweningen, a village near the Swiss frontier. The Old Catholics mustered in the public square, and the Ultramontanes in the priests' garden. The former were addressed by Professor Michelis, and the latter by a layman from Constance, who contended that the State, by the abolition of guilds and other regulations as to labour, condemned the masses to dependence. The meetings were at a sufficient distance apart not to disturb each other, and no unpleasantness of any kind occurred.

A serious disturbance occurred in the Roman Catholic Church of Xion on Sunday when Monsignor Kubeczag, who had been appointed archdeacon in consequence of his friendly feeling towards the German Government, preached his first sermon in that capacity. A number of peasants broke into the church and created an amount of disorder that necessitated the calling out of troops.

The *Times* Paris correspondent says:—"The anti-Ultramontane movement among the Catholic clergy in Posen is in full progress. Dean Basinski is travelling about to procure adherents to it. Before venturing on an open rupture with Rome the priest will apply to the Pope and urge him to recognise the Falk Laws or otherwise to regulate their relations with the State. In the event of his refusal they threaten to elect a bishop and constitute a Posen Church, but without expressly renouncing their connection with Rome."

The correspondent of the *Guardian* at Dusseldorf writes:—"As, before I write again, I shall have left for the Freiburg Congress, it is well that I should give a parting notice to the continued progress and success of the Old Catholic cause. There is hardly an issue of its organ, the *Deutscher Merkur*, which does not record some gain, now a new congregation formed, then a priest gone over, and again a church granted. In this district, Rhineland and Westphalia, the cause is making most welcome progress. In Dusseldorf, the Old Catholics have occasional services from stray preachers, but they have now raised 1,000 thalers a-year as stipend, and seek, in conjunction with Duisburg, a permanent pastor. Witten, at present sharing with Hagen the priest's services, has also raised a good stipend, and is strong enough to seek independence for itself. It must be borne in mind that each separate start of this kind represents more than the increase of Old Catholics in the town that obtains the pastor. The town pfarrer has charge of all the villages round where Old Catholics exist, and now there is hardly a village of any size that has not its verein. The parish of Witten, for example, which is just being started, will include eleven neighbouring villages in its circuit. The industrial districts round Elberfeld are also strong in Old Catholic feeling; Remscheid, Lennep, and Solingen are all forming parishes of this nature. The movement has now become so general that Government demands a public enrolment of Old Catholic members whenever a parish with a settled pastor is required to be formed. When this is done, the acknowledgment of the State follows, and all the privileges of a Catholic parish are granted. Bishop Reinkens admitted on August 10 two Bonn students to the priesthood. One is a Prussian, and is available for work here; the other is a Swiss, and returns to be curate at Olten. Boppard, on the Rhine, has also succeeded in getting a clergyman from Breslau as its pfarrer, and an Old Catholic congregation is formed. One thousand thalers and residence are guaranteed to the pastor."

GIFTS TO THE LIBERATION SOCIETY.—Mr. Hicks, of Lostwithiel, who had promised 500*l.* to the 100,000*l.* fund, being of opinion that, at his advanced age, he may not be able to pay the amount by five annual instalments, has kindly sent the treasurer a cheque for the whole amount at once. The late Mr. William Hargreaves, of Sheffield, a member of the Society of Friends, and a steady supporter of the Liberation Society, has bequeathed to it a legacy of 500*l.*—*Liberator*.

LETTER FROM PRINCE BISMARCK.—A communication has been received by Sir John Murray and the Rev. G. R. Badenoch from Prince Bismarck, of which the following is a translation:—"Berlin, Aug. 14, 1874.—On my return from Kissingen the copy of the work, 'Ultramontaniam—England's sympathy with Germany,' was forwarded by the Imperial Embassy in London, to whom you had the goodness to send it for me. It arrived just before a criminal attempt was made to put an end to my activity in the interests of humanity which we both alike serve. God ordained it otherwise, and I hope by His help successfully to carry through the struggle in which my Fatherland is encouraged by the sympathy of the English people. Pray accept my best thanks for the attention you show me, and express the same in my name to those who share your views and who join with you in sending me the work.—BISMARCK."

THE EXEMPTION OF DISSENTING PREACHERS FROM TOLL.—At the Chipping Norton County Sessions, Nathaniel French, collector of tolls at the Chipping Norton turnpike gate on the Banbury-road, was summoned for unlawfully demanding and taking toll from Charles Chadbon, of Barton, Oxon, he claiming exemption from paying such toll by reason of being a local preacher appointed to preach within the Chipping Norton circuit of the Primitive Methodist Connexion. The facts of the case are briefly these:—On Sunday, the 16th of August, complainant, in company with three other recognised Methodist preachers, left Barton with a horse and conveyance lent them by the Hon. Mrs. Hall, of Barton Abbey, for the purpose of taking part in the services at Chipping Norton. On reaching the tollgate in question, the driver, Chadbon, explained to the collector that they were preachers on circuit, and were going to preach at Chipping Norton, and as such claimed exemption from toll. The defendant, however, stoutly protested against their exemption, caught hold of the horse, closed the gate, and refused to allow them to pass through unless they paid the proper toll, viz., 4*d.* In order to avoid delay the toll was paid, and they proceeded to Chipping Norton, and conducted the services at the chapel. At night they returned through the same gate, and requested the defendant to remit the toll in order to avoid litigation; he, however, refused, in consequence of which the present action was brought. After a lengthened inquiry, the Bench retired for a short time, when they gave judgment for the complainant, and inflicted a penalty of 1*s.* and costs.

REMOVAL OF "JOHN MILTON'S" CHURCH.—The Ecclesiastical Commissioners are now engaged in a lengthy correspondence with the authorities of the parish of Allhallows, Bread-street, respecting the removal of the church of that name, which, under the powers of the City Improvement Act, the commissioners are desirous of carrying out. The church, which is rich in historic associations, was built in 1365, and on the 28th of December, 1608, from the sign of the Spread Eagle in Bread-street, John Milton—perhaps the greatest of English poets—was borne to receive the rite of baptism within its walls. A marble table on the north-eastern wall records the fact to this day. This church was destroyed at the great fire of London in 1666, but fortunately for posterity the register was preserved, and the original entry of the poet's baptism may now be seen. This church was rebuilt in 1680 by Sir Christopher Wren at a cost of 3,348*l.* 7*s.* 2*d.*, and in it are many ancient monuments, among others one to the memory of the Rev. Lawrence Saunders, rector of the church, who was burned to death in 1555 for the reformed faith. The commissioners lay especial stress on the fact that the resident parishioners consist of fifty souls, and that the average number of the congregation each Sunday only amounts to nine, a sermon, for the preaching of which on each Thursday in the year, a legacy was in 1629 left by a Mr. Elyott, having been discontinued for some time, owing to the difficulty experienced in procuring a listener. Should the removal be decided on, the register, monuments, mural tablets, &c., will be removed to the church of St. Mary-le-Bow, to which the parish of Allhallows will be annexed.

ROMAN CATHOLIC PILGRIMS IN A PROTESTANT CATHEDRAL.—The *Morning Post* reports an extraordinary occurrence in Canterbury Cathedral. On Wednesday last the Rev. Father Foy, pastor of a Roman Catholic congregation at St. Leonard's-on-Sea, brought a party of some 130 or more of his flock, principally of Irish nationality and of low manners, on a visit to the city. In due course they were conducted by the verger over the cathedral. The explanations of the official, however, were received with great impatience by his hearers. On his pointing out the "archbishop's chair," the priest flatly announced "that there was no archbishop, and there had been none since Cardinal Pole." His followers speedily took the cue from their reverend father, and their remarks became insultingly irreverent. The verger sent a message to the dean, who soon attended in company with Archdeacon Harrison. Addressing the dean, Father Foy began to compare continental cathedrals with our own,

alleging that Protestants conducted themselves on the continent with as much if not more impropriety than he and his band were exhibiting. The dean, while admitting that such conduct was not unknown, pointed out, on the principle that "two wrongs do not make a right," that it would be wiser for Father Foy to set such people a better example. Father Foy was proceeding in further hasty and excited words, when the dean stopped him by saying that he could not enter into such discussions, and ended by representing to the priest the impropriety of his proceedings in a building, erected by what religious party soever, for the worship and to the glory of God. Father Foy then ceased his offensive comments with the closing one "that they would listen to the explanations of the verger, although he might tell them that the moon was made of green cheese." After leaving the cathedral, the party went over St. Martin's Church, where they repeated in some measure the depreciatory observations they had made use of in the cathedral.

THE CLERGY AND THE PUBLIC WORSHIP BILL.—The *Times* observes that the clergy of the diocese of Carlisle are evidently aware that the Public Worship Regulation Act, when once its provisions have come into force, will not remain a dead letter. It was the chief topic selected for discussion at their recent diocesan conference, and was, as might have been expected, very variously commented upon, in accordance with the beliefs or sympathies of the speakers who successively handled it. The tone of the Evangelicals was moderately but decidedly triumphant. The rôle of the defeated party was at once less easy and less dignified. They were clearly not unaware that it was against them primarily the recent legislation had been directed, and they did not attempt to conceal their soreness at its result. Their language, however, was still defiant. The blow which had been intended for them had struck really at all the rights and liberties of Englishmen and Churchmen and Christians. The Ritualists might fall, but, if so, they would not fall alone, but, Samson-like, would drag down the Establishment with themselves in one common ruin. The new method of ecclesiastical procedure was, in fact, a two-edged weapon, and might be turned equally against both parties in the Church. It is satisfactory to find, in the midst of this angry and somewhat foolish language, that more than one voice was raised to point out that Churchmen had other duties than either to practise Ritualism or to persecute it, and it would be by the performance or neglect of these that they would either stand or fall. It is, perhaps, fortunate that the working of the new Act will depend but little upon the way in which it is received by the main body of the clergy. It is in the hands of the bishops that the real power for good or evil has been placed; and, according as they may exercise it with discretion or otherwise, the consequences of the Act may be beneficial or mischievous. We welcome the more, on this account (the *Times* says), the language used by the Bishop of Carlisle at the late conference, and we see in it the best assurance that the provisions of the Act will be firmly, but moderately, enforced within the limits of his jurisdiction. We trust that the same spirit may be displayed by the other members of his order when the occasion arrives for showing it.

A PILGRIMAGE AT BOULOGNE.—In a letter from Boulogne-sur-Mer in *Galignani's Messenger* we read:—"At the present time this seaport is overflowing with visitors, and between 50,000 and 60,000 persons two days back witnessed one of those gorgeous processions which the Church of Rome improvises so successfully. The legend runs that in the year 633 a boat, without either pilot or sailors on board, entered the port of Boulogne, a brilliant light shed its rays over the boat, which caused those on the shore to run to the vessel, which was found to contain a statue of the Holy Virgin about three feet six inches high, holding the Infant Jesus on her left arm. Simultaneously the Virgin appeared to the inhabitants who were at their devotions in the chapel, and informed them that by commandment of the Most High angels had conducted a boat to their port, that they were to proceed on board, where would be found an image of herself and Child, which they were at once to remove to their chapel, pending their building an edifice worthy of containing so great a treasure. Such is the legend, and it is a matter of history that Ida, the mother of Godfrey de Bouillon, built a fine cathedral in honour of the statue, which was held in great respect until 1793, not, however, without passing through various tribulations, such as being stolen, thrown down a well, and partially burned. The pilgrimages have been renewed since 1857, and apparently increase yearly, beginning on the 15th and lasting until the 31st of August. A Pontifical High Mass was celebrated at ten o'clock two mornings back by the Bishop of Amiens. At three o'clock the various parishes assembled and united into one grand procession, which slowly wended its way through the Porte des Dunes down the Rues des Vieillards, Neuve Chaussée, and Place des Victoires. After various groups of peasants, children, and other believers, five ladies, dressed in white trimmed with blue, bore, on blue velvet cushions, crosses of the St. Esprit, Legion of Honour, and other orders, which had been bequeathed by soldiers who have died from their wounds. Then was carried past, under a canopy borne on men's shoulders, a silver hand or glove, handsomely jewelled, with a crystal opening on the back to afford a glimpse of the relic of the miraculous statue, and a fac-simile of the vessel and

statue of the Mother and Child in solid silver. Finally, came the Bishop of Amiens and the Bishop of Arras, whose energies were fully taxed to bless the numerous children whom mothers and nurses put forward earnestly to gain the blessing of the holy men. The length of the procession will be realised by the fact that it was an hour and a-quarter passing one point."

Religious and Denominational News.

CONFERENCE OF CHRISTIAN WORKERS.

The fourth quarterly conference of Christian workers was held on Saturday afternoon at the Conference Hall, Mildmay Park. The floor of the spacious building was filled with persons engaged in mission work from all parts of the metropolis. Among those present were T. B. Smithies, Esq., editor of the *British Workman*; the Rev. H. Varley, Dr. Barnardo, Lord Radstock, &c., &c.; R. Baxter, Esq., presiding. The proceedings were opened with silent prayer, followed by the singing of a hymn, after which the president delivered a most interesting address. The subject selected for discussion, the "Work of the Holy Spirit in Relation to Preaching," was introduced by the Rev. H. Grattan Guinness. The rev. gentleman said—The Holy Ghost is God, and right preaching is by inspiration of the Holy Ghost. God speaks in many ways to man, but especially by two revelations, creation and the Bible. Creation reveals God, but how little a portion! The tendency of the present day was to exalt science. He had read a report of Professor Huxley's address at Belfast, and he considered that Professor Huxley only magnified what was already a wonder. What does science do for the men who lean so much on science? What does science tell us of the future of man? Nature is absolutely silent respecting God's grace and the great truths which cluster around Christianity. God has employed three modes in speaking to men. By direct voice from heaven, by angels, and more, by the agency of man. The Bible everywhere proclaims itself to be not the word of man, but the Word of God. There is hardly a page or a book where there is not a distinct declaration that it is a Divine revelation. There are many instances of this in the Books of Moses, of David, and of the Prophets. How often do we find, for example, such remarkable utterances as "The Lord said unto Moses," "Thus saith the Lord," "Hear ye, oh Israel, the voice of the Lord." David with his dying breath said the same. The same thing occurs in the New Testament. Jesus said that the words He uttered were not his own, but God's. The same with regard to the writings of the Evangelists and the Apostolic Epistles. The Revelation of St. John the Divine was a remarkable testimony to the same view. There was too broad a line of demarcation drawn in the present day between the past and present with respect to the supernatural. Is there nothing supernatural now? Is not the Church supernatural? Is not the work of regeneration supernatural? Is not the work of conversion through the preaching of the Word by human agencies supernatural? The unfolding of the past and the future by the prophets was supernatural. The preaching of the Gospel by the Holy Ghost sent down from heaven was supernatural. Coming to the subject for discussion, the speaker asked, "What does the Spirit of God do to those whom He designs to be teachers? He gives them three things: first, light, understanding, and knowledge; second, grace; and third, utterance. What is the light given to the preacher? He gives him a light and knowledge of the Gospel and a mind to comprehend it in the parables of Christ, in the teachings of the prophets and the Apostolic epistles. Nothing but the Spirit of God can open the mind to comprehend the Gospel, and above all to realise it. Our knowledge does not vary as our realisation. Without the Spirit's teaching, the truth of God is dry matter. The Holy Ghost flashes upon the preacher's mind fresh views of the truth, and helps him to realise and yearn over the souls of men. There was something distinct in every man and woman; something altogether apart from their accidental surroundings. The human heart, however wicked it had become, was capable of renovation. We must realise the power of the Gospel as a means of salvation to all who believe. God employs moral means through human agency. That was the experience of the Church. The effect of the want of the Spirit of God in persons employed in God's service is lamentable and mournful to the last degree. They replace it with intellectualism and ritualism and such things. Men who have not the power of intellect take up with ritualism. In order to retain God's Spirit prayer must be the breath we breathe. We must walk in the Spirit, and drink from Christ. Then from us shall flow, to the assuaging of the thirst of myriads, rivers of living waters.

On the conclusion of Mr. Guinness's address prayer and praise were offered, and the president then read a number of applications for prayer, after which those present engaged in silent prayer. An address was then delivered by a gentleman which contained some further views as to the action of the Divine Spirit in the heart of man. This address was followed by further singing and prayer, after which the company adjourned to the tea-room, where about a thousand persons partook of tea and other refreshments. The interval after tea until

the evening meeting was spent in wandering through the beautiful grounds attached to the Conference Hall. Many visitors, however, availed themselves of the opportunity of paying a visit to Dr. Watts's grave, Abney-park Cemetery, and other historic monuments in the immediate neighbourhood.

At the evening meeting Mr. R. Baxter again presided, and, after prayer had been offered by Mr. T. B. Smithies, briefly dwelt upon the distinction between spiritual and intellectual discernment. He believed that many in the present day had no more than a "shadowy" notion of what the Gospel is, and that their preaching was more in the strength of their own intellect than in the power of the Spirit.

After some time had been spent in prayer, Mr. G. Kirkham delivered a brief address pointing out that we are never taught in Holy Scripture to put forward the gracious work of the Holy Spirit as an example for our own idleness in working, and that it was most presumptuous in the preacher to go before an audience without earnest study whatever his earnestness in prayer.

Mr. Gordon Furlong dwelt upon the importance of preaching to ourselves before preaching to others, and especially of imitating the fervency of Jacob's communion in olden time. Jacob got power over mar, by first of all prevailing with God; and preachers would be sure to have influence over their congregations, if they had fellowship with God while preaching.

Lord Radstock and Mr. G. Pearce also delivered brief addresses, and it was announced that the next quarterly conference would be held Nov. 27 at the Metropolitan Tabernacle, under the presidency of Mr. C. Spurgeon.

Mr. Henry Varley, who lately resigned his pastoral charge at Notting-hill to devote himself more exclusively to mission work, is, we understand, about to proceed to Canada, partly for rest, and partly for the purpose of preaching the Gospel. He expects to leave Liverpool in the *Circassian* on the 10th inst., and to be at Montreal during the first week in October to attend the meetings of the Evangelical Alliance of the Dominion. Mr. Varley's intention is to return to England in about ten weeks.

THE COMMITTEE OF THE OPEN-AIR MISSION have published their twenty-first annual report. From it we learn that there are now upwards of 100 working members who systematically visit fairs, races, and other public meetings, in addition to the work performed in the City of London. The committee also state that "in the narrow courts and squalid dens and noisy streets of our cities the preacher may now-a-days stand and deliver his message with a freedom and toleration unknown in the past." Betting men are stated to be less abusive than formerly. They will generally receive a gospel or a little book for the children to read at home. The income of the mission during the seven months from June till December, 1873, was 365/10s. 9d. 228,129 books, tracts, and periodicals had been received by free grants, making the total number distributed during the half-year 400,000. The committee appeal to the public for increased help.

HARVEST THANKSGIVING SERVICES.—The whole of last Sunday was devoted to thanksgiving services for the harvest by the friends of the Borough-road Baptist Chapel, Southwark. The Rev. G. W. McCree preached, and the audiences were large and interested. The readings from Scripture, hymns, and discourses were appropriate to the occasion, and contributed to promote a very successful day's services. Without any approach to Ritualism, there was a fine display of fruit and flowers on a table immediately in front of the preacher's stand. These were arranged in a tasteful manner, while bunches of barley and wheat were interspersed; in addition to these grapes and pears in rich profusion hung upon a rail stretching in front of the table. Then, again, pots and bouquets of flowers were ranged along the choir-seat, immediately behind the minister. Above, on the wall, the motto, "The earth is the Lord's, and the fulness thereof," was placed, while smaller ones graced various parts of the building. The services appeared to be, by these emblems of the plentiful harvest, rendered the more real and earnest, and the large congregations were evidently deeply impressed. On Monday, the fruit and flowers were distributed to the poor and sick members of the church and congregation.

THE EVANGELICAL CONFERENCE AT OXFORD.—The daily sittings of this conference commenced on Monday morning—the first day of the Octave—after two days' previous prayer-meetings in the Town-hall, when there were present about 500 ladies and gentlemen, including the Right Hon. Cowper-Temple, M.P., Rear-Admiral Fishbourne, Viscountess Harbington, Sir J. W. Alexander, the Hon. Thomas Pelham, &c., Mr. S. Morley, M.P., and Lord Radstock. The proceedings opened with prayer, after which there were conversational side meetings. The general meeting in the afternoon was attended by a large number of clergymen. The Chairman (Mr. Pearsall Smith) said they were not teaching perfection in the flesh nor sinless perfection, but a life of unbroken communion and victory over known sin. He then offered prayer, after which Mr. Murray Shipley, of Cincinnati; the Rev. Dr. Mahan, the author of the well-known book, "Baptism of the Holy Ghost," the Rev. G. D. Hankins, of Ware, near London, addressed the meeting, the several addresses being interspersed with prayer and singing. Mr. Hankins

delivered a discourse from the concluding verses of the seventh chapter of Micah. He said there were many persons who had for a long time longed for something more than a mutilated Gospel, and he compared them to those mentioned in the text as being like sheep in the wood with very little to eat, and longing for the full, rich, green pastures of Bashan and Gilead. He believed mighty days were coming on in a struggle whether they should believe in sanctification by works or sanctification by faith. He believed that the battle was to be fought out that very day in that very town of Oxford. What would they be? Would they seek sanctification by prostration, genuflections, crosses, incense, banners, and flagellations, or would they prefer sanctification by faith? He thought there were bright days in store for the great and daily increasing party in this country who held the truths the conference was met to promulgate.

Correspondence.

DISENDOWMENT.

To the Editor of the Nonconformist.

DEAR SIR,—Mr. Loxton is more than welcome to any help I can render in calling attention to his speech, which will, I hope, receive the full and frank notice its ability and outspokenness merit. As one who respects and admires the speaker, I crave permission to continue the discussion of some of the questions he submits for consideration.

I quite agree with Mr. Loxton as to the nature and constitution of the Church of England. It is our State religious establishment. My impression is that we should be found at one in the matter of the rights of the nation over the temporalities of the Church, as they were called, in the centuries before the Reformation. There was then, as now, a State Church; the only difference being that those who accepted the spiritual authority of the Pope were employed as officials in those times, whereas in these days such acceptance disqualifies for employment. In the reign of Elizabeth it was made most evident that Roman Catholicism was disloyal to the Crown, and that any increase of its wealth and power involved a corresponding increase of danger to the State. If I shared with Mr. Loxton in the belief that Anglo-Catholicism is as disloyal, I should with him object to enriching it to the extent of one penny. But I disclaim the suspicion. The charity which "thinketh no evil" forbids me from thus ascribing to my neighbours unworthy and unpatriotic sentiments. Many of my acquaintances, and some of my kinsfolk, are Churchmen. They are also loyal citizens. From them, or their co-religionists, I apprehend no peril to the commonwealth; and, even though they talked of disloyalty now, my confidence in the righteousness and beneficial influence of disestablishment is so great, that I believe the disloyalty would end in talk. At any rate, there is no sufficient reason why we should treat Anglo-Catholicism in the nineteenth century as the Tudors treated Roman Catholicism in the sixteenth. Mr. Loxton seems to suppose that I would not apply my rule of disendowment to Romanists. He is wrong. I would deal with Romanists as with Anglicans, and with both on the principle of doing to them as I would they should do to me. Thus much for mere preliminaries.

Mr. Loxton, I am glad to note, has modified his proposal. In his letter he states "three things" in which "his whole conception of disestablishment and disendowment is comprehended." But the letter differs in several important particulars from the speech. The speech pleads for the State "making the clergy dependent upon the voluntary support of their flocks"; for the State "placing the Church buildings under the control of the congregations who worship in them"; for the State "giving them the right to choose their religious teachers where they please"; for the State "withholding from them the power to bind the Church property in perpetuity to any ecclesiastical confederacy whatever." In the speech I find these emphatic words added:—"The course I have now indicated is the one which the Parliament of England is bound to accept." In his letter Mr. Loxton substitutes for the large demands of his speech the following proposal:—"That the nation shall not compel parish congregations to connect themselves with this new Episcopal organisation, or prevent them from separating themselves from it under penalty of forfeiting their use of the national religious buildings." Your readers, Mr. Editor, will not fail to observe that the speech prescribed what Parliament should do—the letter prescribes what the nation should not do; that the speech advocated that Parliament should constrain the congregations which might use the national buildings and support their own ministers, and restrain them from placing the buildings in perpetuity under the control of an ecclesiastical confederacy—the letter advocates liberty for the congregation not to join any such confederacy; that the speech apparently threatened the congregations with the forfeiture of their use of the buildings if they ceased to be Congregationalists, and submitted to be ruled by an Episcopal organisation—the letter asks that the congregations may not be doomed to the forfeiture should they remain separate

and independent congregations. The speech—and after reading it again I remain of the opinion—seemed to me to make Congregationalism compulsory on those who might use the national buildings, while the letter pleads for permissive Congregationalism. The latter is preferable to the former, and I shall be grateful if Mr. Loxton remains faithful to his letter rather than to his speech.

Not that I agree with the letter. Why should the congregations which now meet for worship have the free use of these religious buildings after disestablishment? Mr. Loxton is generous with this national property. The "religious buildings," including parsonages, are said to be worth 91,000,000. What are the claims of the congregations to the free use of this valuable property? Take the churches. Many of them are parish buildings, and as much the property of the parish as is the workhouse or the vestry-hall. It belongs, therefore, to the Methodist and the Deist as much as to the Episcopalian or the State-Churchman. The abolition of the compulsory payment of church-rates did not affect the ownership in this property. Such ownership was and is vested in the parish. Would it be right to give what equally belongs to all to one section of the parishioners? An extension of this policy, or rather the consistent application of the principle underlying it, would give to the congregations the free use of endowments as of buildings. There would then be no disendowment at all. Is it desirable, in the event of disestablishment, to retain any "national religious buildings"? In any case I submit the state or parish ownership in such buildings should cease and terminate. If that ownership were to continue, there would ever be at hand, and within easy reach, the beginnings of another State Establishment of religion. It is well to do a work thoroughly. Holding that Mr. Loxton's proposal is inconsistent with religious equality, seeing the State would, if the course were pursued, grant privileges to certain congregations necessarily denied to others, and incompatible with the objects of the Liberation Society—for it would maintain the control of the State over certain congregations of worshippers—I hope our leaders will reject Mr. Loxton's prayer, and refuse to inscribe his cry upon their flag.

If I may trespass a little more upon your space, I will add a paragraph on the policy so strenuously opposed by Mr. Loxton. In common with many others, I plead for a total disestablishment, but not for a total disendowment. Mr. Loxton does me an unintentional injustice. I am perfectly aware that Parliament and parishes and State commissioners have created much valuable property of late years. All this, buildings and endowments, I should claim as morally belonging to the nation. On looking back at my first letter I find that my words were as plain as I could make them. I wrote, "Whatever private individuals, out of their private resources, have given for the maintenance of Church of England worship and preaching, dating from 1662, I think that Episcopalians can justly claim as theirs on the disendowment of their Church." I base this opinion on the assumption that, if the State had permitted these donors to create trusts, the property would have been put in trust for the use of Episcopalians. If the contrary can be shown, I will acknowledge my error. Nonconformists create trusts which limit the use of the property which they call into existence. The presence or absence of law does not affect a moral right. Very slowly and inadequately the laws of a State embody the principles of righteousness. As a Christian citizen I am bound by the right rather than by the legal. On inquiring of myself, I learn that I would that Churchmen should not take from Baptists the use of property created by Baptists, or other friends, for their benefit. And so I would not be a party to taking from Episcopalians property created by their co-religionists for their especial use. I am not sure that 1662 is the best date to fix. Nor am I certain that all the donors would desire the property they gave to be devoted to Episcopalian uses. But I am confident that I should do violence to my sense of justice (a sentiment which perhaps I fail wholly to justify) if I gave voice and vote to any scheme involving a denial of the right of the Episcopal sect to property which private adherents created for its benefit. I sometimes think that a fair equivalent for this property would be, not the free use, but the real ownership of all the churches, the nation applying to strictly national and unsectarian purposes all other properties heretofore devoted to ecclesiastical uses. This, however, is by the way.

In these views I follow the lead of Mr. Miall and the Liberation Society. So early as 1841, you, Mr. Editor, wrote in the columns of the *Nonconformist*, "Considerable property belongs of right to the Episcopal sect, as a distinct religious body. Endowments have been made and property bequeathed for the especial object of promulgating the doctrines of the Book of Common Prayer. Separation, as we understand it, would not affect the application of these funds." And again, in 1872, you declared, "I never in my life contemplated, even as a remote possibility, detaching from the Church of England, as such, any of the churches built or any of the endowments given out of private resources since the period of the Toleration Act." The British Anti-State-Church Association and the Liberation Society was wont to circulate a leaflet explanatory of our objects, and I remember it was there duly set forth

that we exempted property created by private liberality from the application of the principle of disendowment. In 1871 the Triennial Conference accepted by a large majority a resolution proposed by myself to the same effect. I am quite aware that all this does not prove I am right, but it does show that we should not, without grave and weighty reasons, break the promise we have made and ignore the claims which we have acknowledged and respected. My object—I cannot speak for others than myself—is, not to destroy, but to disestablish, the Episcopal Church now united to the State. And, while I would not allow that Church to retain any property which the nation has created or provided for religious purposes, I gladly admit its moral right to any property its own children, as private persons, have created or provided for the maintenance of its worship and creeds. I make no secret of my preference for Congregationalism, of my dissent from, and dislike to, Episcopacy and the rites with which it is identified. To me it would be for a lamentation if either Anglicanism or Romanism were to become a very great power in the State. But, still, I would not deny to either what I claim for the Baptists, and the more earnest I am in opposing these *isms* the more careful should I be to do them no wrong; for injustice generally hinders the cause it is meant to help, and help the cause it is designed to hinder. An Episcopal organisation, separate from the State, might (though I do not think it would) become all that Mr. Loxton describes. If so, we should be the more scrupulously righteous in our dealings with it, lest a wrong inflicted upon it should make it stronger and more influential than it otherwise would be. Those that do the right or suffer the wrong generally succeed the best.

Once more, Mr. Editor, I crave pardon for trespassing so much upon your space. But it is the dull season, and you may therefore find it in your heart to forgive me. I am from home, and ought to be at this moment enjoying my holiday. Let this fact explain why the letter I have written is not so comprehensive, so compact, or so conclusive as I wished to make it.

Yours respectfully,

CHARLES WILLIAMS.

August 31, 1874.

To the Editor of the Nonconformist.

DEAR SIR,—It appears that while we Liberationists have been surprised and hurt at the misconception of our aims on the part of our opponents, we have not had the clearest understanding among ourselves of the terms we have been using.

I think that no little confusion of thought would be avoided if we kept steadily in view the distinction well drawn in the "Title-deeds of the Church of England" between the Church of England in the *legal* and in the *popular* sense. In the legal sense the Church of England means "the whole body of the people of England as religiously organised." In the popular sense it signifies "that body of persons who constitute a religious community on the basis of a professed agreement in the articles set forth in the Book of Common Prayer and authorised by the Act of Uniformity."

This distinction will help us to answer the question, pertinently suggested by the Rev. C. Williams, what we do really mean by the "separation of Church and State." I submit that when, in using that phrase, we employ the term "Church" in its *popular* sense as defined above, we mean that this religious community should no longer look to the State to provide for its religious wants, but form itself into a society or societies which should be free to regulate their own affairs and subsist on their own resources. But when, speaking with more precision, we employ the term "Church" in its strict legal sense, we mean the entire surrender by the State, *qua* the State, of all its ecclesiastical functions; in other words, the practical discontinuance of its long and vain attempt to provide the means of religious worship and instruction for the nation.

If the State made this surrender the Church would be disestablished in the double sense. (1.) That the nation would no longer remain a *nation as religiously organised*, and (2.) that there would remain no favoured and privileged community of religious persons as now. That community of persons which now generally accepts the use of the State-provided machinery is entirely unorganised: it has no *corporate* as it has no *spiritual* unity, and, in the event of disestablishment, it will be nowhere. It may constitute itself into one organised religious society on the basis of Episcopacy. But it may not be able to do this. The episcopal community in Ireland did so successfully; but it was not distracted by internal divisions as is the Protestant (?) Episcopal community in England; and my belief is that when disestablishment comes, there will be a thorough and complete reorganisation of sects, and that religious parties inside and outside the Church of England will be broken up and re-formed. There will then probably remain no single church which by its wealth and numbers can overshadow and dominate the rest. So, at least, let us hope. And it is a consummation devoutly to be wished that those parties in the Church which now are so envenomed against each other because they are unnaturally leagued together, will separate and dwell in peace because the golden chain has been untied.

This view of the case materially affects the question of property and compensation. I venture to think that the proper party to be compensated is not any Church, but those individuals who may so recently have entrusted money to the State to carry on its function of religious teacher, that the State shall think well to return a part of it on the ground that, so soon after its acceptance of the grant, it has decided to appropriate all its resources to non-religious purposes. Let no property be left to any Church whatever, but to individuals who may hand it over to any one constituted religious society to which, in the new state of things, they may attach themselves.

As to buildings, they do not, I think, belong, either legally or equitably, to any "body": let them be sold to the highest bidder. In ninety-nine cases out of a hundred they would be taken by those who now worship within them, and whoever paid for them would be entitled to keep them in their own hands, or make them over to one or other of the (probably Episcopal) churches with which they might choose to connect themselves. I am,

Yours respectfully,

WILLIAM CLARKSON.

Salisbury.

EXTREMES IN CRIMINAL TREATMENT.

To the Editor of the Nonconformist.

SIR,—Many recent circumstances have illustrated in a striking manner the simultaneous existence of two opposite tendencies (both unwise and pernicious) in regard to the treatment of criminals. The one is a morbid laxity towards the worst and most inexcusable class of offenders—those guilty of brutal cruelty towards women, children, and dumb animals. The other extreme is an increased disposition to cumulate unduly long and severe sentences of penal servitude—five, seven, and ten years—on offenders guilty of comparatively trivial dishonesty.

Thus, last month, a man in Anglesea was sentenced to seven years' penal servitude for stealing a hen; whilst shortly before, in a neighbouring county, another man was only imprisoned for one month for dashing his clenched fist several times in the face of his infant child of thirteen months old. The poor little creature's features were covered with blood, and its arm broken. Was not the latter crime incomparably more deserving of penal servitude than the former? It would be easy to furnish columns of similar recent anomalies of the grossest kind in regard to sentences. The fact is that the whole sub- of existing criminal treatment ought to be promptly taken up by the Government. Especially should the need for more uniformity and system, with regard to sentences, claim practical executive notice.

As to the gravest of crimes (murder), the select committee of the House of Commons (of which the Solicitor-General, Mr. Lowe, and Mr. Russell Gurney were members) reported last month, in the strongest terms, that the existing law is "most evasive and most sophistical." Similarly, in reference to sentences for other crimes in general, there is a mischievous and extreme irregularity prevalent. A learned recorder told me lately that, in a conversation with two judges, about an offence which he would have visited with two years' imprisonment, one judge gave an opinion in favour of seven years' penal servitude, whilst the other thought six months' imprisonment would have been an adequate penalty.

As to cruelty and brutality, most of the sentences now passed for these offences are themselves cruel to the helpless and the weak, both human beings and animals. For example, a man was lately fined five shillings only for deliberately starving twenty-four fowls; and a youth was ordered to pay the same paltry sum for torturing a wounded donkey with a stick in which a pin was inserted! Such inadequate sentences are an outrage upon humanity; yet their number is legion. Then, also, there is the absolutely absurd treatment of that large class of inveterate petty offenders who form the majority of the inmates of most gaols, and are committed dozens, scores, and in some cases, hundreds of times to prison during their lives, being neither deterred nor reformed. In these cases the sentences should, after a few offences at least, gradually cumulate, not too fast, but surely, so as to secure a real alteration of vicious idle habits. For petty thefts and misdemeanours, habitual vagrancy, and such offences, the sentences might with advantage run thus in succession—three days, a week, a fortnight, a month; then three, six, twelve, eighteen, and twenty-four months. By this truly merciful, but not too rapid cumulation, many helpless incorrigibles who now receive with indifference their frequent sentences of fortnight upon fortnight would soon be effectually checked in their course and reclaimed from habitual evil, whilst gaols would be partially emptied and ratepayers relieved.

But here, again, we ought to avoid both Scylla and Charybdis, and not to the other extreme of too rapid and cruel cumulation, as is done with offences against property. The man above alluded to, sentenced to seven years for stealing a hen, had only offended twice before. Surely there is no necessity to cumulate so fast for such petty dishonesty (perhaps committed in hunger or semi-starvation), and thereby to tax the ratepayers in maintaining the prisoner for so long a term, and possibly his family also on the rates for the same extended period. Of course, those convicts guilty of

murder, rape, and such atrocities, deserve the severest and most enduring penalties. But the statistics of convict prisons show that three-fourths, or more, of their inmates are sentenced for comparatively minor offences—often a few thefts of small amount. Here the cumulation has been far too rapid. It is morally unmerciful and economically wasteful in such instances to enslave a man in convict gangs for many years, whilst scattering his family and breaking up his ties of home and kindred for so long a time. In short, whilst longer imprisonments are needed, both in mercy and justice, in our borough and county gaols, much shorter terms are called for in the case of many of our convicts. As we recently stated in Parliament, the present system of too prolonged penal servitude has the effect of either permanently invaliding or driving mad many of the convicts. The Chairman of Convict Prisons reported several years ago that of one class—the life-term men—"nearly sixty-three per cent. are confirmed invalids." Of course the proportion is far less with other convicts. Still, it is not inconsiderable. Broadmoor Criminal Lunatic Asylum contains about 560 inmates, most of whom have come from our convict prisons, where it may be remembered, they are not in general subjected to the separate, but to the congregate or gang system—a plan which, although rendered subservient at present in a very praiseworthy degree to useful labour, is and always must be attended by the gravest demoralisation.

It should always be borne in mind that whilst our convict prisons contain some atrocious criminals, they include a much larger number of persons who claim our pity, and who are the victims of hereditary predisposition to vice, orphanage, early privations, ignorance, poverty, neglect, and all immoral exposure to temptation. A medical officer of Millbank has reported that "the great majority of their prisoners are either men of originally feeble constitutions, or the subjects of diseases and infirmities which have been contracted through circumstances over which they have had no control." This testimony agrees with my own observation. I have visited every convict prison in England and Ireland, and many other gaols at home and abroad, but almost always feel, on entering one—it is only by what some would call accident, and others providential exemption, that I am not one of these men. If my skull had been shaped as theirs, or had I been brought up amid their privations, here I should in all probability be as a convicted criminal. Hence mercy requires that there should be less cumulation in sentences of penal servitude, and far more of it, but in gradual stages, for repeated petty offences, and especially a more severe repression of cruelty. I must again repeat that leniency to the cruel is barbarity itself.

Perhaps I may be permitted to conclude by quoting an extract from a paper (on "The Results of the Prison Congress in 1872") which, at the request of the American Prison Association, I prepared for their recent congress at St. Louis (May, 1874):—"At the Baltimore Prison Congress last year one well-meaning Philadelphia gentleman urged the dangerous principle, 'Banish the idea of mere punishment'; while another speaker (actually a prison governor from the West) described how he had supplied his prisoners with luxuries they had not had for years, such as a bowl of strawberries with bread and milk for supper, followed next morning by a breakfast of beefsteak and vegetables." He complacently gave it as a result that "they promised I should have no trouble with them." But he did not say how many honest poor men outside may have thereby had their fear of crime removed and have plunged into vicious courses. It is indeed a spurious "kindness," or rather a real cruelty, thus to remove necessary impressions of deterrence. The millions outside are of more importance than the thousands inside gaols. The brutal men who violate female chastity, who dash their fists in the faces of poor women, or even infants, who smash the limbs or break the bones of their weaker fellows or of dumb animals—to treat these with other than really penal retribution, is to promote more extended cruelty in the community. Few are ultimately so cruel as the pseudo-humane advocates of a "strawberry-and-cream system" of prison discipline. Hence to deter the millions outside, whilst reforming the prisons within, the safest plan is to enforce a deterrent but useful course of prolonged hard remunerative labour—not the useless crank or wheel, but long daily tasks of weaving, shoemaking, smithwork, digging, and a score of other occupations, to be pursued "from morn till dewy eve," and the proceeds to be devoted (except a small share by way of necessary stimulus to the worker) to paying for the costs of punishment, to compensate the injured party, and to relieve the burdened ratepayers. This "paying for the rod for one's own back," this forfeiture of guinea after guinea's worth of hard-labour produce, is found in practice to be at once the best form of combining necessary deterrence with merciful reformation—neither of which should ever be put asunder in criminal treatment.

Yours respectfully,

WILLIAM TALLACK.

Howard Association, London, E.C.

During the Doncaster race week Mr. Disraeli will, it is expected, be the guest of Mr. Montagu, of Melton.

THE DEATH OF THE REV. H. W. PARKINSON.

(From the English Independent.)

We have no doubt that the intelligence which this column conveys will startle the whole Congregational body. The death of the Rev. H. W. Parkinson, of Rochdale, was almost sudden. It occurred on Thursday last, August 20. He had not for some time past been in robust health, and had returned from a short stay at Blackpool only a fortnight ago, apparently much improved by the change. In May Mr. Parkinson had a serious attack of hæmorrhage from the bowels, which evidently much reduced him, and it is thought by some that this illness was the incipient and predisposing cause of the malady which terminated so suddenly on Thursday.

We are in no mood to attempt a critical estimate of his great abilities as a preacher, a writer, and a platform speaker. It is of the loss of a man, greatly beloved by all who knew him, that we write. Few men were more genial, tender, and large-hearted than Mr. Parkinson, and his loss will be felt most keenly and extensively, and his memory will be cherished with profound affection. He leaves behind him a widow and eight children. The following appreciative biographical sketch of our lamented friend appeared in the *Rochdale Observer*:

"The rev. gentleman was the son of Mr. William Parkinson, a Russia merchant, and was born in Russia in 1825. On the death of his father, the widow, with her only son, returned to England and settled at Hull, where he became united in church fellowship with the Independent congregation under the pastorate of the Rev. Thomas Stratton. Having exhibited a love of study and considerable intellectual abilities, he entered Coward College, and at that institution and London University he completed his education, having been resident there about five years. On leaving college, and intending to devote himself to the Christian ministry, he preached at various places with much acceptance, and temporarily in Russia for his friend Mr. Ellerby, whose congregation presented him with a handsome testimonial. He first preached in Rochdale, in Providence Chapel, in 1851, and afterwards accepted the unanimous call of the Milton Congregational Church (then worshipping in the Public Hall) on the 18th May, 1852. This was really his first and only charge, and over which he has laboured successfully for nearly twenty-three years. Although possessing no great advantages of person or voice, he was, nevertheless, the most attractive and eloquent of preachers, his discourses being generally characterised by high intellectual ability and great Biblical research. Addressing rather the understanding and the heart than the feelings or the fears, his sermons are always listened to with the utmost attention, and his rare gifts and judicious labours managed to collect around him one of the most influential, wealthy, and active congregations of the district. To this church and congregation his sudden withdrawal will be an irreparable loss.

"But although his pastoral ministrations were constant and absorbing, he did not confine his labours to his congregation merely. His large and catholic sympathies prompted him to take active part in all social and political movements which had for their objects the improvement and elevation of his fellow-citizens. Accordingly, he was constantly found on the platform advocating every good cause; whether it were Christian missions, education, peace, or political progress, his terse and racy speeches were always ready and always welcome.

"In 1856, when the Sabbath observance question was a good deal discussed, and a public meeting, with the Mayor in the chair, had been held, he gave a course of lectures to working-men on the subject, which drew down upon him a good deal of adverse criticism from some of his reverend brethren. His 'Three Ways of Spending Sunday' was afterwards published, and, looking at it with our present lights, we must say that although the views then enunciated were in advance of the time, they will now be generally accepted as the views of most practical Christians.

"With the object of attracting workingmen from the beerhouses and other debasing pursuits, and as a sort of sequel to his Sabbath lectures, he commenced, in 1857, a series of Sunday afternoon addresses in the Public Hall. These addresses, as he explained in his first lecture, was not intended as religious discourses, nor the meetings as religious services, but rather to bring together working men who attended no place of worship, with the object of interesting them on the common 'Vices of the Day,' and urging upon them, from a worldly point of view, the fact that godliness is profitable even in this life. The first lecture was given on Sunday afternoon, November 8, 1857, the subject being 'Making a Beginning.' To say that this lecture was a complete success, is a very inadequate description of the enthusiasm created. The hall was packed in every part, and the lecturer received quite an ovation at the close. These lectures were continued through the winter till February 14, 1858, when the last, appropriately named 'All's Well that Ends Well,' was given. A selection from these essays was afterwards published in a pamphlet form by Mr. Gilbert Haworth, with the title of 'Vices of the Day,' and had a wonderfully large sale. Those who have read these lectures, but more particularly those who heard them delivered, will agree with us that they are among the brightest, most original, and most sparkling productions of the

author's ever fertile pen. 'The Free and Easy,' 'The Great Bottle-Trick,' 'Births, Deaths, and Marriages,' 'Odds or Evens,' and 'No Thoroughfare,' contain lessons and maxims for human conduct, conveyed in language the most racy and original, which the reader or hearer will not easily forget. The whole of these lectures, which must have entailed a large amount of labour, were given gratuitously, the admission being entirely free. In the Bicentenary celebration of 1862, Mr. Parkinson took an active part, which resulted in a challenge from the Rev. Joseph Bardsley to discuss the whole question. Without going into the dispute, which has lost its interest now, it is sufficient to say that each party delivered his sentiments and replied, and that the whole discussion was afterwards published in a pamphlet.

"As an advocate of religious equality he was always ready, and his lectures against the system of State Churches were clear and forcible. On this subject he had gained quite a wide reputation, for he had delivered his opinions in every part of the kingdom. But our space will not allow us to mention a tithe of the subjects on which his active mind had discoursed.

"As a literary man, Mr. Parkinson had abilities of the highest order. His published works principally consist of sermons or lectures on religious, social, or political subjects, all exhibiting great intellectual power and a happy faculty of expression. He has, we know, been recently engaged in the preparation of a work in answer to the 'Peek Prize Essays' in favour of Church Establishments, which we hope will be published before long. It is satisfactory to know that the volume has received the author's final corrections. We also know that it was Mr. Parkinson's intention to publish a volume or two of his sermons, but whether or not any steps have been taken we are not able to say. We violate no confidence in stating that Mr. Parkinson was a frequent and valued contributor to our columns, and that to this terse and racy pen we are indebted for many excellent articles.

"As a public man and citizen Mr. Parkinson's conduct was admirable. On the school board, to which he was elected by acclamation and almost against his wish—on committees of benevolent or religious institutions, and in every walk of public life, his labours have been constant and exemplary, for he had held that ministers of the Gospel could not abdicate their functions or citizens, that our duty to our God did not supersede or destroy our duty to our neighbour. In summing up this brief notice, we may say that as a Christian minister Mr. Parkinson was faithful and earnest, as a friend he was kind and cordial, as a companion genial and courteous, and the almost universal exclamation yesterday was that he had not left his equal behind him. But those who have more reason to deplore his loss are the widow and eight children."

On Monday a large assemblage of mourners accompanied the remains of the late Rev. H. W. Parkinson, Independent minister, to his burial-place in the Rochdale Cemetery. The inhabitants of the town assembled in considerable numbers along the line of route, and most of the tradesmen paid a tribute of respect by closing their shops for a time. The procession was headed by about 300 gentlemen, members of the congregation of Milton Church, ministers of other denominations, and friends. About 200 female members of the congregation and friends came next. Several members of the school board followed in a carriage. The officiating ministers, the Rev. E. C. Lewis, the Rev. T. Green, of Ashton, and the Rev. G. R. Williams, were in a second carriage, and the church deacons in a third. The hearse came next, and three mourning coaches; then followed the Right Hon. John Bright's carriage, in which were his sons and other gentlemen, and twenty carriages of local gentry, all of them occupied, brought up the rear. The concourse round the grave sides was large, and the eloquent address of the Rev. T. Green was listened to with great attention, and an emotion of sadness seemed to pervade the minds of all present.

SCHOOL PROBLEMS IN THE UNITED STATES.

(From the New York Independent.)

A case has just been decided in the Supreme Court of Vermont which involves principles that are of general interest and importance. It appears that the Catholic priest in Brattleboro, in that State, requested the school committee to allow the Catholic children to absent themselves from school on the day of Corpus Christi, in order that they might attend mass. The request was refused; but the children were, nevertheless, kept out of school and sent to the religious worship. For this violation of the standing rules the children were suspended for the rest of the term. The case was then carried up to the Supreme Court, and application made for an injunction to restrain the committee from enforcing the suspension of the children. The court, after a hearing, denied the application, thus sustaining the committee in the position it had assumed. Judge Wheeler, in delivering the opinion of the court, said:—

The main question raised by the motion is whether the relators have a right to take their children, who are scholars attending school, out of school to attend divine service according to the usages of their Church, during the session of school, against the regulations of the schools, as made by the committee; or the committee have the right by regulation to require punctual

and regular attendance by the scholars on all sessions of the schools, and to expel scholars for violating the regulation by absence to attend Divine service.

The judge then refers to the laws of the State, which require school committees and superintendents "to adopt all requisite measures for the inspection, examination, and regulation of the schools, and for the improvement of scholars in learning," defines this as a judicial power, and declares that "so long as they act within the scope of their authority, and not in violation of any laws of the State, their decisions in respect to these matters, subject to the superiority of the superintendent over the committees, are final." On the part of the Catholic parents it had been argued that the action of the school committee was a violation of the third article of the State Constitution, which declares that no man can "be justly deprived or abridged of any civil right as a citizen on account of his religious sentiments or peculiar mode of religious worship; and that no authority can or ought to be invested in or assumed by any power whatever that shall in any case interfere with or in any manner control the rights of conscience in the free exercise of religious worship." He admits, of course, that the suspension of the pupils because they had kept the festival in question would have been a violation of this constitutional guarantee, and that a rule prohibiting them from attending any given religious service would be null and void. But in this case the rule requiring regular and punctual attendance at school "does not appear to be made in reference to any religious worship. For aught that is shown or claimed, the sessions of the school are arranged for the equal good of all the scholars, and this regulation requires punctual and regular attendance upon these sessions by all scholars of all denominations alike. The schools are there provided for all, regulated by general rules applicable to all, and all are allowed to enjoy equally the benefits of them by complying with these rules." Judge Wheeler then goes on to say that regulations of this kind, which are plainly necessary for the general convenience, cannot be regarded as violating the provision of the constitution above quoted. "Courts of justice," for example, "sit on days regarded by many persons as holy days, on which it is against their conscience to engage in business. But such persons have not the legal right to insist that their causes, which cannot be tried without their presence, shall not be tried on such days." Nor, we suppose, did it ever occur to any one to propose that a court calendar should be made up so as to fit the church calendar. But we do not see why such a demand would be less reasonable than that the sessions of public schools should be so arranged. The *Pilot* urges the Catholics of Brattleboro to carry the case up to the Supreme Court of the United States; and, if they regard themselves as wronged by the decision of the Court in their own State, we hope they will do so. But if the decision of that tribunal should go against them, as we have no doubt it would, we trust that the *Pilot* will not feel obliged to call it, as it does that of the Vermont court, a piece of "quibbling trickery."

CONVALESCENT AND SEASIDE HOME FOR ORPHANS, MARGATE.

On Saturday afternoon the foundation-stone of this new institution was laid at Margate. The site chosen is in Harold-road, on the outskirts of the town, and its purpose is set forth in the statement which Mr. Soul made. The proceedings commenced by the singing of a hymn, after which the Dean of Canterbury read a portion of Luke vii. and offered prayer. Another hymn having been sung, a bottle containing the last reports of the Orphan Working School and Alexandra Orphanage, with a list of donors, was placed in the stone, which was then duly laid by Master Horace Marshall. Mr. Joseph Soul stated that many friends engaged in the management of the Orphan Working School and of the Alexandra Orphanage for Infants, have long felt it not only to be very desirable, but of extreme importance, that there should be a Convalescent Home in connection with these institutions. In the first there are nearly 400 orphans between seven and sixteen years of age; and in the second 110 from twelve months old and upwards, and it is intended to increase that number to 400 also. Of the parents of these children nearly one-half died of consumption, and the tendency to this disease may therefore be supposed to exist in very many. Their health requires peculiar care, and there are many cases of indisposition for which the benefit of sea air is most important. The fatal progress of sickness may thus be eventually prevented, and by a temporary change health may be restored and life preserved. If the children are put into the sick wards of the schools, they suffer from the loss of their ordinary amusement and exercise; but if taken to the seaside they have more than usual advantages, and often become strong. On the advice of the medical attendants, some children have been sent to Margate from time to time, and their health has been much improved; but it is found impossible to secure for them among strangers all the careful superintendence which they require. It is therefore deemed most desirable that a home should be provided for them, in which all the benefits of change of air may be completely secured, without much additional expense. The building erected on this freehold land, when complete with all its fittings and furniture, will be placed in the names of trustees, for the benefit of the orphans of both charities.

With the assistance of Mrs. Godwin, Miss Soul, Lady Lush, and other friends, they had been enabled to raise what they hoped would be sufficient to pay for the land and the building, which is designed to contain thirty children. Many friends had promised gifts, in kind and further gifts towards the furnishing of the home would be most acceptable. A model of the building, which was designed by Messrs. Drewe and Bower, architects, was exhibited, and appeared well suited for the purpose. Other hymns having been sung, the proceedings closed with the benediction pronounced by the Dean of Canterbury, and the company proceeded to the White Hart Hotel, where a *déjeuner* had been prepared. Mr. G. S. Measom, F.R.G.S., occupied the chair and amongst those present were the Mayor of Margate and Alderman Knight, the Dean of Canterbury and Miss Smith, the Revs. S. E. Harvard, C. Kirtton, Messrs. Horace Marshall, A. O. Charles, J. Soul and Misses Soul, and Mr. J. Andrews. Grace was said by the Dean of Canterbury, and on the conclusion of the repast (which was served in a style very creditable to the proprietor of the White Hart), the Chairman proposed the "Health of the Queen," which was very cordially drunk, and a verse of the National Anthem sung. The Chairman, in proposing the toast of the evening, "The Convalescent Home for Orphans, the Orphan Working School, and the Alexandra Orphanage, to each and all, prosperity," said he thought it would be information to some there present, and interesting to others, to know that in this country no less than four million pounds is annually raised in support of 900 existing public charities. It might perhaps be unnecessary to remind others that Thucydides, Demosthenes, Plato, and other philosophers all urged upon their disciples the importance of charity. And there was another great preacher who seemed to have engraved upon his heart the word charity. He told us that charity encompasseth all the virtues. Byron and Shakespeare also had felt its importance, and written upon it; and it is recorded that Constantine, as soon as his son was able to write, used to employ him in writing pardons. It was not necessary in a gathering of that kind to enlarge upon the theme, for he saw near him his dear old friend Joseph Soul, for over thirty years secretary of one of their institutions, and he (Mr. Soul) could tell them something of the forty per cent. of the fathers of those orphans who had been removed by consumption, and therefore how necessary it was to be careful of their poor children. Mr. Charles, the secretary of the Boys' Home, and other gentlemen connected with various charities, were also present, and if time permitted could a tale unfold which would melt their hearts to charity. If such institutions had no existence, and those children were let loose to grow up uncared for, England would be a plague spot upon the globe. He urged all who could to help the institution founded that day.

Mr. J. Soul, who was cordially greeted on rising, read a letter he had received from Lady Lush, regretting her inability to be present, but wishing the institution much success, and also others from the vicars of Margate and Ramsgate and Mr. J. Kemp Welch to the same effect. Mr. Soul mentioned that he had worked for three years for the object they were met together to promote, and although he had met with some opposition, yet he had persevered, and he was now glad to be able to announce that altogether about 1,600*l.* had been collected for the object. Of this sum, 12*l.* 15*s.* had been collected by the girls of the orphanage, 5*l.* 11*s.* by the boys, and 4*l.* 4*s.* by the children. The expenses of the land was 163*l.*; printing and postages, 60*l.*; and the balance they had in reserve to build the house with. They had not yet contracted for the building, but they hoped the cost of it would not exceed the amount in hand, as several friends had agreed to contribute various things towards it.

Mr. Ness, one of the committee, said in sustaining institutions of that kind they were making the noblest use of money, and he was sure all who were able would give, and that the money would be well spent. Mr. Gard also spoke to the same effect. Some of the children were then introduced, and sang one or two pieces while the subscription papers were filled up. The amounts promised were afterwards read out by the assistant-secretary, Mr. Finch. The proceedings were soon after brought to a close with a vote of thanks to the chairman.

FOREIGN MISCELLANY.

Sir Charles Staveley is to be the new commander-in-chief of the Bombay Army.

The Pope is said to have finally decided that the friends of the Church are to abstain from voting at the coming Parliamentary elections.

At St. Petersburg, on Friday, the Grand Duke Vladimir was married to the Duchess Marie of Mecklenburg, and the performance of the ceremony was notified by a salute of 101 guns.

A severe shock of earthquake has occurred in Porto Rico. Houses rocked to and fro, much damage was done, and great consternation prevailed.

Mount Etna has been in eruption since Saturday. Lava is issuing from three mouths in the side of the mountain, but none of the streams are trending dangerously near to any human habitations.

A despatch from Naples announces that in consequence of the increasingly disturbed condition of Sicily, several regiments have been sent to the island, and courts-martial will be established without delay.

The Peruvian Government has decreed the banishment of the Jesuits from the Huanaco district; and the Bishop of Puno is to be tried for having sent in his resignation to the Pope without consulting the Government.

Preparatory to the close of the Brussels Congress the delegates dined together, and made speeches complimentary to the Emperor of Russia, the originator of the project, and to the Belgian Kingdom. Hopes were expressed that the congress may meet again another year.

The Vendôme column in Paris, so barbarously destroyed during the reign of the Commune, is now restored, the last stone having been placed on Tuesday. The statue of Napoleon I. will shortly be re-erected.

More trouble is reported in the Southern American States. At Trenton, in Tennessee, the negroes have organised an armed force, threatening to exterminate the whites. The latter, having succeeded in making several of the negroes prisoners, lynched sixteen of the ringleaders.

Some of the Paris papers report that the remains of Leonardo da Vinci have been found in a state of perfect preservation by masons engaged in repairing Amboise Castle. The leaden coffin, with the great painter's body, will be transferred by the Comte de Paris's order to the Castle Chapel.

Echoes of the Tichborne case reach us from Australia, where it seems that the name "Arthur Orton" has been found in an old newspaper of the date of 1855. Mr. Guildford Onslow, writing in April last to a correspondent in the Australian Dominion, assures him that 1,000*l.* will be paid for the discovery of Arthur Orton, and requests him, in case of success, to telegraph the simple word "Found."

A Roman telegram mentions a rumour, which it says is "acquiring great consistency," that Signor Sella is about to enter the Cabinet. Signor Minghetti will retain the Premiership. This change is spoken of by the *Presse* of Vienna as intended to remove all appearance of coldness between the German and Italian Governments, as it will be regarded as a pledge that Italy will co-operate with Germany as far as possible in ecclesiastical policy.

CREMATION IN THE UNITED STATES.—We learn from the United States that a German Society in New York, numbering some 450 members, have adopted cremation in good earnest, and have constructed in a "rotunda" supported by iron pillars a furnace, into which the coffin containing the remains of the departed is to be subjected to a hot-air blast of 1,000 degrees Fahrenheit, which, it is calculated, will in little more than an hour reduce the corpse to ashes.

LYNCH LAW IN KANSAS.—A man living about sixty miles from Parsons, Kansas, stole a horse recently. A crowd went to his house, as they supposed, at night, and finding the occupant in bed told his wife that they wanted to see him a minute. When he went outside they hung him to a tree, and shot twenty-two bullets into his body. The next morning, to their surprise, they found that they had got the wrong man, their victim of the previous night being a hard-working man, with three children, who lived next door to the man that stole the horse.

THE VICEROY AND THE NATIVE GOVERNMENTS OF INDIA.—The Calcutta correspondent of the *Times* telegraphs as follows:—"The Government warning to the Guicowar of Baroda to reform the abuses pointed out by the commission of inquiry is very stern, and concludes by stating that if great improvement is not manifest by the end of 1875 the Guicowar will be deposed, in the interest of his people, and for the peace and security of the empire. The effect on other native States will be wholesome. In several of them abuses are becoming intolerable."

OPENING OF THE RIVER OXUS.—A telegram from Berlin is as follows:—"A grand success is reported by the Governor of the new Amu Darya province, the annexed province of Khiva in the Ulkun Darya branch of the Delta. The dams near the Kushkan Tau Hills have been at last sufficiently demolished by the Russians to admit of the steamer Peroffski crossing the impediment so long in its way, and proceeding up to Nukus, the new Delta fortress of the conquerors. After this long anticipated event there is nothing to prevent the Russians from navigating the river as far as the borders of Afghanistan and Badakshan. It appears that the demolition of the dams, an incident of first-class political importance, is mainly due to the engineers and architects of the so-called scientific Amu Darya expedition."

NEWS FROM ASHANTEE.—The following is under date, Cape Coast Castle, Aug. 8:—"Captain Lees was received in Coomassie with every demonstration of respect and good feeling, the King and the Queen Mother both coming out to meet him. Dancing and great rejoicing followed. It is rumoured that Captain Lees has gone on to Djuabin. The Ashantee ambassador still remains here, but all chance of rupture is past. The news from Quitta is good. The people are all quiet in the town, but a little feeling has been exhibited by the inland inhabitants, who do not appear to relish the change of rule. Trade along the Protectorate is good, and improving. Measures are being taken effectually to improve the sanitary condition of the town."

THE RUSSIANS IN KHIVA.—According to the Prussian correspondent of the *Times* a grand success has been reported by the Governor of the new Amou Darya province, the annexed portion of Khiva, in the Ulkun Darya branch of the Delta.

The dams near the Kushkan Tau hills have been at last sufficiently demolished by the Russians to admit of the steamer Perovaki crossing the impediment so long in its way, and proceeding up to Nukus, the new Delta fortress of the conquerors. After this long anticipated event there is nothing to prevent the Russians from navigating the river as far as the borders of Afghanistan and Badakshan. It appears that the demolition of the dams, an incident of first-class political importance, is mainly due to the engineers and architects of the so-called scientific Amou Darya expedition.

RUSSIA AND SPAIN.—An analysis of the Russian note declining to recognise Marshal Serrano's Government has been published by the *Presse* of Vienna. The despatch is dated the 19th of August. It says that Russia cannot recognise a Government which has not been recognised in its own country, which possesses no legal status, and which even by its own friends is only regarded as a provisional dictatorship. The Russian Government in no way desires to interfere with the internal affairs of Spain, and is in favour of no party. It will, therefore, officially communicate with any Spanish Government which is established upon any principle of right in the country, possesses any legal authority, and appears likely to be permanent. Russia cannot but perceive that recognition of the régime of Marshal Serrano seems like an interference in the internal affairs of Spain, since it is favouring one party.

POPULATION OF BRITISH POSSESSIONS.—The year's "Colonial Statistical Abstract," which has been issued by the Board of Trade, gives a statement of the population of the British possessions abroad, which may be condensed as follows:—British India, 190,663,623; Ceylon, Straits Settlements, and Labuan, 2,718,282; British North America, 3,748,857; Australia, with New Zealand, 1,978,648; the West Indies, Honduras, and British Guiana, 1,280,268; the Cape of Good Hope and Natal, 855,931; West African Settlements—viz., Gold Coast, Sierra Leone, Gambia, and Lagos, 539,654; Mauritius, 318,584; Hong Kong, 124,198; St. Helena, 6,241; Bermuda, 12,121; Falkland Islands, 811; Malta and Gibraltar, 141,918 and 16,454 respectively, exclusive of the military. The total is 202,405,690; and in North America and Australia there has been a substantial increase since the census was taken.

THE RAILWAY WHISTLE.—The railway whistle seems to be as great a nuisance in America as it is in England. The Railroad Commissioners of Massachusetts have been hearing a complaint made by the Corporation of Boston, that the citizens are annoyed by the whistle, which at one spot is sounded more than 300 times a day. The commissioners find that it is questionable whether, in its effects on invalids and horses, such frequent annoying whistling does not occasion a greater loss of life than would ensue from its total suppression. They regard it as "a singular relic of the crude expedients employed in the past," that the companies should disturb whole communities in order to attract the attention of their own servants; and it is suggested that electric signals, and a bell, with flagmen at level crossings, would answer every purpose, except in the management of goods trains and as a signal of danger.

MARSHAL MACMAHON.—A visit to Angers on Monday, where the usual programme was observed, brought the tour of Marshal MacMahon to a close. A quiet and respectful reception was given to the President, whose arrival was, however, made the occasion of a general *fete*. The *Figaro* tells a tale about the marshal going to see a lanch at Nantes. The Gabrielle, 1,200 tons, was to have been pulled off the slips, but unfortunately, on the arrival of the President, the men engaged on one side of the steamer suddenly ceased pulling in order to cry, "Vive la République!" The men on the other side, who could not see the marshal, went on tugging, and the consequence was that the Gabrielle got all awry, and the vessel stuck fast. Marshal MacMahon, having returned to Paris, breakfasted on Friday with the Duc de Broglie. He afterwards gave audience to Prince Hohenlohe, the German Minister, who, in the name of the King of Bavaria, expressed his thanks for the reception given to his Majesty in Paris.

AMERICAN ELECTIONS.—The complete returns of the recent elections in North Carolina, Tennessee, and Kentucky show more decided gains for the Democrats than the early and partial figures. The Democratic majority in North Carolina will probably be 20,000, and the Legislature shows an increased Democratic majority, while the delegation to Congress will be seven Democrats and but one Republican. The Democrats have made a clean sweep, and their rejoicings are marked. In Tennessee, where the offices to be filled were not so important, the victory has been quite as general, the Democrats carrying every county. A similar report is made from Kentucky. The elections were, as usual, marked by rioting, but the disturbances were confined to two or three localities. Heretofore all three States have been controlled by the Democrats, the voting in North Carolina, however, being nearly evenly balanced. The general gains are traceable to the effect upon the voters in the South of the agitation on the "Civil Rights Bill," which the bulk of the Republicans have endeavoured to force through Congress. This was almost the only question discussed in the canvas.—*Times Correspondent*.

MARSHAL MACMAHON'S OPINIONS.—The Paris correspondent of the *Times* affirms that one of the

reasons why Marshal MacMahon maintains the Septennate so strongly is that he has no predilection for any form of government, and no antipathy except to "demagogy." He is a soldier merely. He was bred a Legitimist, but he served under the Orleans Government, under the Empire, and under the Republic, and he says of himself that he has no regard for any cause but France. He had the courage to tell the Emperor this, and that in 1852 he had influenced the soldiery to vote for him only because the red flag was appearing in the windows. He considered the Imperialist cause the cause of order. Caring nothing for Legitimism, Orleanism, or Bonapartism, and rather distrusting the Republic, he naturally admires a nondescript Government, of which he is himself the head, and which ensures order, and nothing else. He would, however, the Septennate once over, accept any Government which France might choose, and which kept society together. It is to be observed that the marshal did not rebuke one mayor in Brittany who spoke to him of the next Assembly as being constituent, but said he should be always at the Assembly's service.—*Spectator*.

DON CARLOS AND DON ALFONSO.—I have reason to believe that Don Carlos begins to be considerably less of a hero than he was in the eyes of his own people. I should by no means be surprised if it happened in the end that Don Carlos has not been working for himself and his family, and if the monarchoic zeal upon which his juvenile freaks as well as his petulance and haughtiness are throwing cold water were to turn to the profit of his cousin and rival, Queen Isabella's son, Don Alfonso. Already I receive clear hints that the backwardness and sluggishness of the Spanish navy in the fulfilment of its duties as coastguards arises from the dissatisfaction of the officers with the Republic, which they consider unfriendly to their own interests, and from their very decided and very generally-spread Alfonsist propensities. There is little doubt that the Republic is equally unpopular with the army, though there the influence of Serrano and a few other generals has still power to keep discontent under control. There is nowhere an element of real strength in Spain, not even in the priesthood, because the priests refuse to befriend any cause which is not their own, and they can hardly find anywhere a cause which may really and permanently be identified with their own. Every party in Spain, as well as in France, is far more ready to coquet than earnestly and faithfully to combine with the priests.—*Times Correspondent*.

HOW THE CARLISTS ARE SUPPLIED WITH GUNS.—An interesting letter in the *Times* gives some very curious information as to the mode in which war material is smuggled into Spain for the use of the Carlists. Contrary (it says) to the general supposition, the Bidassoa is by no means the chief inlet for contraband of war. By far the greatest portion of arms that enter Spain by the seacoast proceed from Bordeaux, concealed in wine-barrels, or from Nantes, hidden among sardine-boxes, and are consigned to merchants dealing in wine and sardines at Bayonne, St. Jean de Luz, Passages, and San Sebastian. The largest consignments, however, are effected by land, and are received by merchants and private persons in all manner of shapes and forms. The writer has seen thousands of cartridges arrive at an hotel packed up as Swiss cheese, boxes of rifle-barrels labelled macaroni, hollow iron pillars stuffed with bayonets, and last, but not least, bales of dry cod containing considerably more steel than fish. Thus, in all shapes and forms, these are despatched to the frontier, where they are handed over to contrabandists by well-known agents. These contrabandists are all intimately acquainted with the country, have their spies in every village and roadside inn, and have a perfect system of scouts and outposts, who give them immediate warning of danger. The word is passed along in an incredibly short time, and a seizure beyond the decoy cargoes they sometimes allow the custom-house to make in order to cover other operations is very rare indeed. They are all organised into bands under the command of a chief, who has the responsibility of conducting the transport, and through whom the business is connected with the agent. Some of these chiefs have as many as 200 men under their command, at work morn, noon, and night. On the whole the difficulties of suppressing the traffic in arms seem much greater than are commonly imagined.

UNIVERSITY OF LONDON.

The following is a list of the candidates who have passed the recent Honours examination:—

FIRST B.A. ONLY.

ENGLISH.

First Class.—John Skelton Downes (Exhibition), University College; James Hargreave, King Edward's School, Birmingham; Thomas Edward Scrutton, University College, and Alfred Ralph Wilson, St. John's College, Cambridge, equal; and George Payling Wright, New College.

Second Class.—Henry William Holder, Lancashire Independent and Owens Colleges, and Frank Wheen, Wesley College, Sheffield, equal; William Henry Tasker, Owens College.

Third Class.—Cecil Warburton, Old Trafford School and private study; Joseph James Stansfeld, University College and Garrick Chambers.

LATIN.

First Class.—John Percival Postgate (Exhibition), Trinity College, Cambridge; Henry Gibson Smith, Owens College.

Second Class.—James Aloysius Scully, Stonyhurst College; Adolphe Brunner, private study; Augustine Watts, St. Cuthbert's College, Ushaw.

FRENCH.

First Class.—Adolphe Brunner, disqualified by age for the prize, private study.

Second Class.—Richard Deane Robert Sweeting, Malvern College and private tuition; Sydney Pocock, University College.

Third Class.—Joseph James Stansfeld, University College and Garrick Chambers; William Noel Woods, University College.

GERMAN.

First Class.—Adolphe Brunner, private study.

FIRST B.A. AND FIRST B.Sc. CONJOINTLY.

MATHEMATICS AND MECHANICAL PHILOSOPHY.

First Class.—Richard Charles Rowe, First B.A. (Exhibition), Trinity College, Cambridge; Donald M'Alister, First B.Sc., St. John's College, Cambridge.

Second Class.—Charles Farquhar Findlay, First B.A., Trinity Hall, Cambridge, and Edward Samuel Summers, First B.A., Trinity Hall, Cambridge, equal. Henry Forster Morley, First B.A., University College.

Third Class.—Dairok'u Yasuyuki Kikuchi, First B.A., St. John's College, Cambridge, and Thomas Lattimer, First B.Sc., Owens College, equal. William Henry Bennett, First B.A., Lancashire Independent and Owens College; James Bush, First B.Sc., private tuition and study.

FIRST B.Sc. AND PRELIMINARY M.B. CONJOINTLY. CHEMISTRY.

First Class.—J. May Herbert Munro, First B.Sc. and Prel. Sci. (Exhibition), College of Science, Dublin.

Second Class.—John Caldwell Uthoff, Prel. Sci., Guy's Hospital; Arthur Thomas Wilkinson, Prel. Sci., Owens College Medical School; Alfred John Smith, First B.Sc., Owens College.

Third Class.—Thomas Capper, First B.Sc., Private study; Alfred Tilly, Prel. Sci., St. Mary's Hospital; George Smith, First B.Sc. and Prel. Sci., Royal School of Mines; John Kent Crow, First B.Sc. and Prel. Sci., Royal Institution Sch., Liverpool; Frederic Haycraft Berry, Prel. Sci., Guy's Hospital; Joseph Wiglesworth, Prel. Sci., Liverpool School of Medicine; Alfred Ernest Maylard, Prel. Sci., Guy's Hospital; Arthur Robert Wyatt Sedgfield, Prel. Sci., King's College; Robert Spencer Wainwright, Prel. Sci., Guy's Hospital.

ZOOLOGY.

Second Class.—Alexander Hill, Prel. Sci., University College.

Third Class.—Hutton Castle, Prel. Sci., St. Thomas's Hospital; Richard Gill, First B.Sc. and Prel. Sci., Royal Institution School, Liverpool; Arthur Thomas Wilkinson, Prel. Sci., Owens College Medical School; and Dawson Williams, Prel. Sci., University College, equal; George Smith, First B.Sc. and Prel. Sci., Royal School of Mines, and Joseph Wiglesworth, Prel. Sci., Liverpool School of Medicine, equal; William Boulting, Prel. Sci., University College; Walter Saiss, First B.Sc., Royal School of Mines, and John Shaw, Prel. Sci., St. Thomas's Hospital, equal; William Edward Davies, Prel. Sci., University College, and Augustus Henry Scott White, First B.Sc., and Prel. Sci., University College, equal.

EXPERIMENTAL PHYSICS.

Second Class.—Alfred Tilly, Prel. Sci., St. Mary's Hospital.

Third Class.—Richard Gill, First B.Sc., and Prel. Sci., Royal Institution School, Liverpool.

BOTANY.

Third Class.—J. May Herbert Munro, First B.Sc. and Prel. Sci., College of Science, Dublin, and Neville Scott Whitney, Prel. Sci., University College, equal; Hutton Castle, Prel. Sci., St. Thomas's Hospital; David Robertson, Prel. Sci., private study, and Arthur Thomas Wilkinson, Prel. Sci., Owens College Medical School, equal; Joseph Wiglesworth, Prel. Sci., Liverpool School of Medicine; William Edward Davies, Prel. Sci., and David James Williams, Prel. Sci., University College, equal.

THE HARVEST IN YORKSHIRE.—The *Leeds Mercury* publishes reports on the probable results of the harvest in Yorkshire and adjoining counties. They are highly encouraging. The yield of wheat is described as about an average in quantity, and of superior quality. Other cereals are likely to prove slightly deficient in quantity, but are said to be in excellent condition. The harvest in Huntingdonshire is nearly completed, and the close of the present week will see all the white corn gathered in. The weather has been remarkably fine, and the crops have been secured in good condition. Many samples have been threshed, and the average of the wheat crop is about 5 qrs. per acre. The barley crop on the whole has turned out well, but the roots are a failure in many cases. The pasture lands are very barren, and stock-keepers are at their wits' end what to do, and the cattle-trade is exceedingly dull. There is an absence of disease in the potatoes, and the late crops will turn out much better than was at first expected. Apples and plums are plentiful. Machinery was never so extensively used throughout the county as it has been this harvest, and labour has been greatly absorbed thereby, but the relations between farmers and labourers have been of the most friendly character.

Epitome of News.

Wednesday being the anniversary of the birth of Prince Albert, the tenants and servants on the royal estates in Scotland assembled at the Obelisk by invitation of the Queen, to drink to the memory of the prince. Colonel Biddulph, Colonel Maude, General Ponsonby, and Dr. Robertson were present from Balmoral. After whisky from Lochnagar Distillery had been handed round, Dr. Robertson spoke briefly on the good the late prince did during his short sojourns to the Highlands. Mr. John Grant proposed "Long Life and Prosperity to Her Majesty," which was heartily responded to. Her Majesty, accompanied by Princess Beatrice, visited the tenants and servants, and gave handsome presents to the elder people and toys to the children. In the afternoon Her Majesty and the princess drove to Abergeldie, returning by way of Balmacraich and Lochnagar Distillery to the castle.

The Queen was present on Thursday at the annual gathering of the Braemar Royal Highland Society at Mar Castle, from one of the windows of which Her Majesty witnessed a portion of them when obliged at last to take shelter from the inclemency of the weather.

The Duke and Duchess of Edinburgh are on a visit to Her Majesty at Balmoral. They were received with considerable public demonstrations of welcome, and were met at the Ballater station by the Queen and the Princess Beatrice.

The Queen did not go to Crathie Church on Sunday, nor did the Duke and Duchess of Edinburgh, nor any of the members of the Court, Divine service having been conducted privately within the Castle. It is stated in some of the papers that "in expectation of obtaining a sight of the Duchess of Edinburgh, Crathie Church was crowded to excess with strangers, and several ladies screamed and fainted, so great was the pressure. When it became known that their royal highnesses were not to attend, disappointment was openly expressed, and a great many left the building. The people wandered about in the neighbourhood of the church and the entrance to the castle in hopes of seeing the duchess, but were, of course, disappointed. The unmannerly behaviour of the well-dressed mob caused much remark."

A letter from Copenhagen gives an account of the enthusiastic reception there of the Princess of Wales, accompanying her father, the King, on his return from Iceland. It is added that the Princess of Wales looked extremely well, and seemed not at all fatigued by the voyage. On Tuesday afternoon the Osborne brought the five children of the princess. The prince is to follow after his visit to Germany, and it is stated that "he is extremely popular, and shares in the love and attachment surrounding the royal family."

The Earl of Derby arrived at Abergeldie Castle on Tuesday evening from Knowsley, Lancashire, accompanied by the countess. The noble earl will reside there for a few weeks as Secretary of State in attendance on Her Majesty.

The statement which has appeared in some of the papers that the Prime Minister is making a tour in the lake districts of Cumberland and Westmoreland is incorrect. Mr. Disraeli is on a visit to the Earl of Bradford, at Windermere.

Sir Andrew Lusk, Bart., M.P., and the Lady Mayoress are visiting Mr. Alexander Gordon of London, at Ballater. On Friday they went to Balmoral, and had the honour of an audience of Her Majesty.

It is stated that the Right Hon. W. E. Forster will sail for the United States on the 10th Sept. He will be accompanied by his relative, Sir Thomas Fowell Buxton. The party will return before Christmas.

Before Professor Huxley left Belfast one of the theologians (Presbyterian) who on the previous Sunday had preached against his and Professor Tyndall's views delivered to him a challenge couched in these words:—"I hereby request you will return at your earliest convenience, and discuss with me, before an Ulster audience, the question, 'Do animal organisms furnish, in their structure and action, evidence of the existence and operation of an antecedent intelligent cause?'" When this challenge was previously delivered orally, as Professor Huxley was leaving by the limited mail, it was declined.

The death is announced of Mr. Kenny Meadows, the artist, in his eighty-seventh year. Mr. Meadows was the associate and friend of Mr. Leigh Hunt, of Mr. Douglas Jerrold, and of Mr. Dickens, and will be best remembered by his illustrations of an edition of Shakespeare and "Heads of the People." He was buried on Monday in St. Pancras Cemetery, Finchley.

A telegram from the Great Eastern steamship has been received by the Telegraph Construction and Maintenance Company announcing that the vessel had commenced paying out the fifth Anglo-American cable.

We are informed by telegram that Her Majesty's ship *Enchantress*, with the Right Hon. Ward Hunt and other Lords of the Admiralty on board, left Peterhead Bay on Friday afternoon, and arrived off Aberdeen in the evening. They have since been at Dundee and South Shields.

The police have prosecuted a nurse named Burge for conveying in a tramway car from Camden Town to Islington, a girl who was suffering from scarlet fever. The fever was said to be slight, but it caused the conductor of the car to notice the condition of the passenger, and the vehicle was at once removed

and disinfected. The defendant pleaded that she had only obeyed the instructions of the girl's master, but the magistrate did not believe this (as it was shown he had given her the cab fare), and fined her 2l. and costs.

Lord Henry Lennox, Chief Commissioner of Works, was present on Thursday at a *fete* held by the Victoria Park Swimming Club in celebration of the grant of permission to bathe in the lake of the park in the evening. Several swimming matches took place, and Sir John Bennett distributed the prizes to the winners.

Several further contributions to the Bengal Famine Fund have been received by the Lord Mayor, and the total amount now exceeds 128,000l., of which 120,000l. have been forwarded to Calcutta.

The Corporation of Southport are going to expend 50,000l. on a sewerage scheme.

Miss Whyte, the daughter of Colonel Whyte, of Newtown Manor, county of Leitrim, has reported to the police of Sligo that, when driving from her father's residence to the town of Sligo, a man fired a revolver at her from behind a hedge. The bullet grazed her dress and lodged itself in a bush on the other side of the road. After firing the shot the would-be assassin decamped, and, notwithstanding that the police scoured the entire country round shortly afterwards, no trace of the culprit could be found.

The Marquis of Exeter has announced that he is prepared to grant the use of Stamford racecourse and stand and to give a subscription to Stamford races for one year only, but after 1874 he intends to devote the course and stand to more useful purposes. Under these circumstances, it is proposed to abandon the meeting altogether.

An alarming accident occurred at Warfield on Wednesday. Lady Ormathwaite, accompanied by her daughter, was returning from a drive, and just after entering Warfield Park the horses took fright and ran away. They ran at full speed under a large elm tree, the boughs of which knocked the coachman off his seat and threw down the footman. Being now entirely free, the horses galloped madly about the park, several times jumping small ditches and ruts, until they ran against a tree, which broke the pole of the carriage and set the animals at liberty. During this time Lady Ormathwaite and her daughter kept their seats, and fortunately, with the exception of the fright and a severe shaking, escaped unhurt.

The *Leeds Mercury* reports that on Saturday an open-air gathering, promoted by the Wakefield Liberal Association, was held in Bretton Park, the seat of Mr. W. B. Beaumont, M.P. It was estimated that nearly 5,000 persons were present. Before returning home a resolution was adopted expressing unabated faith in Liberal principles and the fullest confidence in Mr. Gladstone, and pledging those present to use all legal means to carry selected candidates at Parliamentary and municipal elections.

The Prince of Wales, accompanied by the Imperial Prince of Germany, was present yesterday at some cavalry manoeuvres at Burg. The prince is to remain at Potsdam till Sept. 4, leaving the place for Darmstadt, and returning to it on the 12th; after which he will accompany the German Emperor and prince to witness the military manoeuvres at Hanover, which will last till the 19th.

Two murderers—a man and a woman—were executed at Kirkdale Gaol, Liverpool, on Monday. The man, Henry Flanagan, had robbed his aunt and killed her by suffocating her; and the woman, Mary Williams, had lain in wait for a man against whom she entertained a grudge, and shot him dead with a pistol. The latter, although she had previously admitted having perpetrated the crime, declared at the last that it was her husband who fired the shot.

Mr. Myles Fenton, the general manager of the Metropolitan Railway, announces that on and after to-day smoking carriages will be provided in all trains working over that railway.

It is announced that Major-General Sir Alfred Horsford, K.C.B.—who was the British delegate to the Brussels Congress—has been appointed military secretary to the Commander-in-Chief in place of the late Major-General Sir James Lindsay.

Mr. Henry Edmund Knight, being the only candidate for the aldermanship of Cripplegate Ward, was on Monday elected without opposition.

Three colliers are in custody at St. Helen's, Lancashire, on the charge of having murdered an old man there. It is stated that they called at the house of the deceased at a late hour, and that, because he refused them admittance, one of the party struck him a violent blow in the stomach, injuring him so severely that he died soon afterwards.

A shocking affair is reported from Newcastle-on-Tyne. On Friday afternoon a Jewess, named Rebecca Lewis, about forty years of age, the wife of a slipper-maker, suddenly made an attack upon her husband as he was standing looking out of the window, and stabbed him thrice in the neck before he could wrest the knife from her. He ran for a doctor, and his wife, whom he turned out of the house, rushed into the house of a neighbour named Raven, and, seizing a table-knife, drew it across her throat. Mrs. Raven ran for the police, but on her return she found both her own children bleeding about the neck, and Mrs. Lewis standing looking on. The eldest child, a boy about two years and a-half old, lay on his back on the floor with his throat cut, and

an infant three months old lay beside him bleeding at the mouth from a wound apparently caused by the knife being thrust down its throat. Neither of the wounds was severe enough to prove instantaneously fatal, but the children are in a dangerous condition, and the infant is not expected to recover. The infuriated woman, after having her own wounds dressed, tore off the bandage and attempted to stab herself with a fork. She was too weak to be removed to the police-station, and an officer was left in charge of her. It is supposed that she is insane.

Excursions to various places of interest on Wednesday brought the Belfast meeting of the British Association to a close. The chief trip was to the Giant's Causeway, the mayor having undertaken the duty of conveying such of the members as accepted his invitation.

The Durham coalowners have resolved to enforce the proposed reduction of twenty per cent. in the wages of their men, from September 19.

A young labourer named Radburn, at Bampton, in Oxfordshire, attempted to kill his sweetheart on Thursday night. The girl had, it is stated, refused to marry him, and in a fit of rage he went to her house and stabbed her with a table-knife. He made no effort to escape, and when taken into custody said, as he handed the knife to the officer, "This is what I did it with, and I don't care if they hang me to-night if I only knew she was dead." The young woman, it is feared, will not survive.

On Thursday morning a painter named Thomas, employed by the South-Western Railway Company, finding that the train had passed the station where he was appointed to work, jumped out, receiving injuries from which he died almost immediately. A verdict of "Accidental death" was returned at the inquest held at Southampton last evening.

A number of labourers and their families, over 500 in all, on Wednesday left Liverpool for Canada in the steamer Ontario. They were from Cambridge, Warwick, Dorset, and other counties.

The strike in Belfast is at an end, and the mills were to be reopened for work on Wednesday. Such was the welcome intelligence which gladdened the last hours of the British Association's meeting in the most thriving town of Ulster.

Harvest-home at the Philanthropic Society's Farm School at Redhill—where about three hundred boys who had been convicted once or oftener are trained to agricultural pursuits and other industries—was celebrated on Thursday with the usual sports and entertainments, and prizes were given for good conduct and progress.

Application having been made to the Thames police magistrate yesterday by the Claimant's late secretary, for a summons for perjury against Mary Loader, who was one of the witnesses in the Tichborne trial, his worship referred the applicant to the Court of Queen's Bench.

Nearly 1,700l. have been subscribed to defray the local expenses of the Congress of the Social Science Association at Glasgow. Lord Rosebery will open the proceedings on the 30th of September with an address.

Owing to the growing ease of the money market, the directors of the Bank of England on Thursday further reduced the rate of discount from 3½ to 3 per cent.

On Friday, at the Clerkenwell Police-court, a number of school board summonses were placed before the magistrate for signature, which had been taken out by a district superintendent. Some of these were endorsed with the words:—"Second summons. If you do not appear as herein stated, a warrant will be issued for your apprehension." The magistrate expressed strong disapproval of a statement like this, which had been made without authority.

Baron Pigott and Mr. Justice Lush, who presided at the Gloucester Assizes, attended Divine service on Sunday evening at the new Baptist Chapel, Brunswick-road, in that city. The Rev. J. Bloomfield, the pastor of the church, preached an impressive discourse; and at the close of the service the learned judges conversed with the reverend gentleman, and expressed themselves as having been greatly interested. Last year Mr. Justice Lush presented a handsome donation to the building fund of the chapel.

The *Record* states that the Victoria Institute, or Philosophical Society of Great Britain, 10, Adelphi-terrace, will, early in the coming session, hold a public meeting, at which a very important paper dealing with some points in Professor Tyndall's address is expected to be read by one who is certainly not second to Dr. Tyndall in the value of his scientific investigations.

There appears to be ground for the suspicion that the recent fire by which Mr. Morley's hosiery factory, at Sneinton, near Nottingham, was burnt down was the work of an incendiary, as a prejudice had been excited against some new machinery which had been introduced into the factory. Mr. Morley, however, exonerates his own workpeople, and attributes the act to strangers. On Friday the hon. member advised the workmen to endeavour to find employment elsewhere, as only a limited number could be kept at work for the firm at present. Meanwhile it was his intention to advance them pecuniary aid. The workpeople subsequently received about half or two-thirds of the amount they would have earned at work.

It was stated on Monday at a meeting of the Manchester School Board that the school accommodation required in 1871 was for 58,557 children, and that there are but 33,000 children now in actual atten-

dance. A sub-committee reported that there is school accommodation for 52,399.

A bunch of black Hamburg grapes was shown the other day at the Great International Horticultural Exhibition at Belfast, which weighed 20 lbs. 12 oz.

It is stated that arrangements are being made for the conveyance of the London morning papers to the north of England by a special train, which will result in the papers reaching Manchester and Liverpool at eight a.m. instead of ten minutes past noon as at present.

The question of the removal of Queen Anne's statue at the west end of St. Paul's having been raised, Canon Liddon writes to the *Times* that the cathedral authorities have understood that it is protected in its position by a clause in an Act of Parliament. If, however, it should appear that the dean and chapter have any jurisdiction in the matter, he thinks he may venture to say on their behalf that they would gladly assent to its removal.

An inquest was held on Monday on the body of Alice Hole, who was murdered by her husband on Friday night in Great Gardens, Bristol. It appeared from the evidence of several witnesses that the woman, who was given to drinking, was sitting upon the doorstep of her house, between eleven and twelve o'clock at night, when her husband, who had also been drinking, came home and told her several times to go in. She refused to do so, and he knocked her down twice, and, having fetched a knife, wounded her so severely that she died shortly afterwards. At the police-station Hole attempted to strangle himself with his neckerchief. The jury returned a verdict of "Wilful murder."

Mr. Arthur Matthison has written an oratorio on the subject of Bunyan's "Pilgrim's Progress," the music to which, by Mr. Alfred Plumptre, is nearly completed. The title is, "Christian the Pilgrim; or, the Pilgrim's Progress." The work, we learn, will be produced at Manchester during the coming season.

It is stated that Mr. J. A. Froude, the historian, has been accepted by Mr. Carlyle as his biographer, and has had all the materials in Mr. Carlyle's possession, bearing on the work, placed at his disposal. It is also understood that Mr. Froude will be appointed sole literary executor of Mr. Carlyle.

The work on "Religion" by the late Mr. Mill, which has been several times announced, will positively appear in October.—Under the title of "English Men of Science," Mr. Francis Galton will publish a volume giving very complete statistics of the Nature and Nurture, Race and Birth-place, Occupation of Parents, and Hereditary Pedigrees of English scientific men. It will develop in a special department, in greater variety of detail, the branch of inquiry instituted by its author in his book on "Hereditary Genius." Messrs. Macmillan and Co. are the publishers.—Messrs. Macmillan and Co. are about to publish a small volume, called "Tales in Political Economy," by Mrs. Fawcett. The book is intended to explain in an easy manner some of the more important principles of economic science.—*Athenaeum*.

THE LATE MR. JAMES LOW CLOWES, B.A., whose death by drowning on Whitby Sands we recorded last week, was the second son of the late Rev. Francis Clowes, for many years one of the editors of the *Freeman*. Our contemporary says:—"Mr. Clowes was educated at the City of London School, where he was greatly beloved by the head-master and assistant-masters, and indeed by the whole school. He afterwards studied at Cambridge University, where he obtained a scholarship, and was greatly respected. He was a young man of retiring disposition, of sincere but unobtrusive piety, and was endowed with the same lovely virtues which characterised his father, whose decease was so deeply regretted by all who had the privilege of his friendship. Mr. Clowes was a worshipper at Camden-road Chapel (the Rev. F. Tucker's) and Hare-court, Canonbury (Dr. Raleigh's). His loss will be deeply felt, by a large circle of young persons especially, who valued his friendship and admired his gifts. A few years ago his elder brother narrowly escaped drowning at Dublin, on which occasion his companion, a son of the late Rev. Stewart Williamson, formerly of Exeter, perished."

FROM PRISON TO THE "HYMENEAL ALTAR" AND BACK.—A man named Fuller was brought from the House of Detention in the custody of two policemen and was married at St. Matthew's, Westminster, on Saturday. After the ceremony he was taken back again. He was under remand for assault, and as he could not find substantial bail, and the wedding-day had been fixed, Mr. Bridge, the magistrate, allowed him this partial liberty.

WORKMEN'S DWELLINGS IN CORPORATE TOWNS.—An Act of Parliament received the royal assent on the day of the prorogation, the object of which is to facilitate the erection of dwellings for working men on land belonging to municipal corporations in England. It provides that where a corporation determines that land belonging to them shall be converted into sites for working men's dwellings, on obtaining the approval of the Treasury to the corporation making for that purpose grants for leases of 999 years or for less terms, then the provisions mentioned in the Act are to apply. The costs and expenses are to be paid out of the borough rates. The forms in the schedule as to grants and leases show how concise legal documents can be made. The Act is now in operation.

HACKNEY COLLEGE.

The ANNUAL DEVOTIONAL MEETING in connection with the commencement of the Session, will be held at the COLLEGE, WELL-STREET, HACKNEY, on WEDNESDAY, September 9, at Seven o'clock.

The Rev. A. McMILLAN, of Craven Hill Chapel, will preside; and will deliver an Address to the Students. Several other Ministers and Friends are expected to take part.

Tea will be provided at Six o'clock.

The STUDENTS will REASSEMBLE on FRIDAY, September 4. Applications for supplies to be addressed to the Rev. Samuel McAll, the College, Well-street, Hackney, E.

J. E. RICHARDS, Secretary.

4, St. Peter's-square, Hammersmith, W.

THE Rev. ASA MAHAN, D.D., late President of Adrian College, Michigan, United States, will PREACH at WESTMINSTER CHAPEL, James-street, Buckingham Gate (pastor, the Rev. Samuel Martin) NEXT SUNDAY EVENING, September 6th, service commencing at Half-past Six.

MORNINGTON CHURCH, HAMPSTEAD ROAD.

This Church will be REOPENED on SUNDAY, Sept 6. The Rev. THOMAS E. FULLER, late of Cape Town, will preach, and also on the Sunday Mornings in September. Service at Eleven.

BOURNEMOUTH and BOSCOMBE BAPTIST CHURCH.

Bournemouth is now one of the most important watering-places in the South of England, with a resident population of more than 10,000, and has no Baptist Church in the whole district.

For some time past the Baptists in the neighbourhood have contemplated the establishment of a Baptist Church, either in the eastern part of Bournemouth or at Boscombe. In the former the population is rapidly increasing, and in the latter there is insufficient accommodation for religious worship, and at present the inhabitants are almost entirely left to the influence of the extreme Ritualistic party.

The need of Nonconformist places of worship being strongly felt in both these important centres, it has been resolved to attempt to meet both requirements by building School-churches to be temporarily used for worship, pending the erection of larger places.

Eligible sites have been chosen at Bournemouth near the Lansdowne Hotel, and on the high road at Boscombe.

The Rev. H. C. Leonard, M.A., formerly of Boxmoor, has accepted the cordial invitation of the Baptist Committee to undertake the ministerial charge for a year.

The enterprise has the sympathy of the Presbyterian and Congregational ministers of Bournemouth, the Rev. J. McGill and the Rev. W. Jackson; of the Rev. Prof. Angus, D.D., the Rev. Charles Stovel (President of the Baptist Union of Great Britain and Ireland), the Rev. David Thomas (Bristol), the Rev. C. H. Spurgeon, and of the Southern Baptist Association.

The promoters of the undertaking, though willing to do their best, are not able to contribute very largely, and now earnestly appeal to inhabitants and visitors, and to the Baptist denomination, for aid in this important effort in the service of the Kingdom of God. Contributions will be thankfully received by Mr. H. Rickards, Branksome Lodge; by Mr. W. D. Thomas, 3, Victoria-terrace, Bournemouth; or by the Rev. H. C. Leonard, Boscombe, Bournemouth.

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TO CORRESPONDENTS.

* We think the communication from Derby had better not be printed.

The Nonconformist.

WEDNESDAY, SEPTEMBER 2, 1874.

SUMMARY.

MARSHAL MACMAHON has returned from his tour in Brittany; and though the journey is generally regarded as a failure in popularising the Septennate, the French President is said to be well satisfied with the result, though convinced that in order to satisfy the country, it will be necessary to organise definite institutions. The present state of opinion in France will be better tested by the forthcoming elections—the Government having decided to fill up without delay some five or six vacancies in the National Assembly. In one of these departments, Maine-et-Loire, there will be the novelty of a purely Government candidate; but in all of them the Bonapartists are resolved to try their chance, and put forward their most acceptable men.

The French Government are still greatly troubled about Spanish affairs. In a day or two the new ambassador from Madrid will be formally received by Marshal MacMahon, and this will probably be followed by an increase of vigilance on the borders of the Pyrenees. It has been ascertained by the active German agents on the frontier that the Carlists still draw the greater part of their supplies of war material and food from France. On the other hand, it is said on behalf of the French Ministry that they cannot extend their surveillance without the risk that it will degenerate into intervention. It is plain that the active efforts and prying habits of the German agents on the frontier, and the presence of Prussian gunboats on the coast, are resented at Paris as an attempt to coerce France into the performance of a disagreeable duty, and it is asked on what grounds is the interference of Prince Bismarck justified. It is a great pity that the two Cabinets cannot act together cordially in this matter. The success of the Carlists would certainly be as inimical to the interests of the MacMahon régime as to the policy of Germany, for it would embolden the Legitimists to take up a more decided attitude in France.

The civil war in the north of Spain is still limited to occasional skirmishes, and the siege of Puyorda, which has offered so obstinate a defence that the Carlist besieging force has been obliged to retire. Some troops have been sent across the Ebro, and threaten Vittoria, but these movements are regarded rather as signs of the shortness of supplies in the Carlist camp, which necessitates some action, than of serious operations. It appears that the arrangements of General Zabala for resuming offensive operations on a large scale are nearly completed. The new campaign will embrace an attack on Estella, while General Moriones simultaneously moves forward to Pamplona. By his inaction during the last few weeks the Carlist Pretender has lost a chance which will probably never recur. If his cause were popular in Spain, he might by this time have been installed in the capital. "It has now become clear to whoever doubted it," remarks the *Pall Mall Gazette*, "that the young adventurer who boastfully proclaims that his troops are at the gates of Madrid will never enter them, and that his expulsion from Spain is ultimately as inevitable as it threatens to be long-delayed."

The river Oxus, the great stream that waters the fertile regions of Central Asia, has been opened to steam navigation through the greater part of its course to the walls of Khiva. This feat has been performed by the steamer *Peroffski*. Russia will now have water communication with the lately-conquered Khanate, and will be able to reinforce her garrison there without the necessity of braving the perils of the arid deserts of that region. The *Daily Telegraph* is alarmed at this achievement, and thus expresses its apprehensions:—"It is hardly too much to say that the opening of the Oxus to steam navigation is an event which doubles the moral and physical force of Russia in Central Asia. The news, if true, will flit from lip to lip throughout the bazaars of India and Persia; it will be the talk of native courts, and form a subject for deep reflection in State Cabinets. The smoke of the *Peroffski* above the reedy Oxus delta is the signal of coming trouble, since the long, black, waving flag foreshadows nothing save further progress in the stupendous career which Russia is so steadfastly bent on pursuing." The ultimate object in this policy is said to be to establish a counter-

check upon England in India—as though the advance of Russia towards Afghanistan, many thousands of miles from St. Petersburg, could really embarrass our Eastern Empire, the resources of which for defensive purposes may be said to be boundless.

Our domestic news for the week is almost a blank, with the exception of the record of crimes, serious bathing accidents, and the movements of royal personages and statesmen. Rarely has there been more difficulty in filling the daily papers, which are now padded with lengthened reviews, gleanings from blue-books, and tourist sketches. Even the pilgrimage to Pontigny has become an important event at this dull season, and its characteristics are minutely described in the columns of the embarrassed daily newspapers.

We learn by telegraph from New York that the Investigating Committee have adopted a report fully exonerating the Rev. H. Ward-Beecher from the charges brought against him, and that the members of the Plymouth Church have, with only one dissenter, Mr. Moulton, the "mutual friend" passed a resolution of confidence in their pastor. On the plea that the court was not impartially constituted, it is said that Mr. Tilton refuses to accept its decision, and will carry the case, in an action for damages, into a court of law, where the whole of the repulsive details will be reopened. Possibly—for a legal tribunal will most likely decide that it cannot take cognisance of such a case—the real merits of this portentous scandal will never be known, thanks mainly to the intervention of a prurient press. We do not profess to be competent to pass an opinion on the subject, and can only remark that the *New York Independent*—a paper not likely to be too much prejudiced in Mr. Beecher's favour—says that the accused has been able to throw much light upon a dark subject, and expresses a cordial hope that his defence "will commend itself to the charitable good sense of the Christian public, which is unwilling to think evil of so useful a religious teacher."

THE BRUSSELS CONGRESS.

THIS International Congress has closed its sittings. A banquet given to its members not altogether inappropriately terminated the discussions of the representative body, and a congratulatory telegram to the Emperor of Russia implied that the results arrived at had, to some extent, been satisfactory. The meeting of the Congress was due to the benevolent impulse of the Czar, and its ostensible object, perhaps also its real one, was to lay down certain regulations which might have the effect of restraining the ferocities and mitigating the sufferings usually attendant upon the progress of international hostilities. We are quite ready to credit the Imperial originator of the project with the humane motives by which he was said to be actuated. The Emperor Alexander II. has given to the world such a satisfactory proof of the kindness of his nature, as should shield him from any suspicion that in proposing the Brussels Conference to the other Powers of Europe he was merely masking a design to facilitate the future realisation of extended empire. What may have been the views and hopes of the statesmen round about him, in arranging to give effect to the Emperor's wishes, need hardly be interpreted with the same confidence. The policy of Russia, we are bound to remember, represents not merely the personal will of the Czar, but also the tendency of traditional political principles to which his responsible advisers deem themselves obliged to do homage.

The Emperor's proposition to convene a Congress at Brussels for the purpose of regulating by agreement, and thereby humanising, the received customs and practices of war, was not very enthusiastically responded to by the Powers to which it was addressed. The most vigilant caution was exercised by several of them, who accepted the principle to narrow its scope, and to restrict the deliberations of the Congress within well-defined limits. The delegate from the Foreign Office of England, for instance, was expressly prohibited from assenting to any conclusion until he had first communicated its purport to Lord Derby, and had received full authority from him to intimate approval. Some of the representatives of other Powers were similarly held in check, and the entire area of maritime warfare was excluded from the discussion. The meetings of the Congress were held with closed doors, and the public has, therefore, no fully authenticated information of the decision it arrived at. There is reason to believe that some light was cast upon the course which was taken by the deliberations of the Congress by surreptitious means, and it certainly does not predispose us to look very

favourably upon the *animus* of the great military Powers in reference to the conduct of offensive war. It is true that their suggestions received no adequate support, and therefore fell to the ground. But a wise reserve in dealing with the business transacted by the Congress is imposed upon us by the fact that almost the only materials before us for forming a judgment of what was said and done at its several sittings, have come into our hands without the stamp of authority. Most likely some articles calculated to ameliorate our existing war usages have been sanctioned, of which a well-attested report will perhaps be given to the public. In the main, however, we suspect the Congress has been a failure, and possibly we shall hear little more than we have done (save by indirect means), of what was essayed to be accomplished but was not, or of what was accomplished *nemine contradicente*.

We have gladly admitted that the Congress originated in a benevolent impulse. There is, nevertheless, a marvellous incongruity between the intention it was appointed to carry out, and the circumstances with which it was supposed to be in harmony. The great military Powers are beginning to deal with the evils of war at the wrong end, and they must not be surprised if public opinion should contemplate their main suggestions without enthusiasm. The very limits chalked out for the deliberations of the Congress implied that the traditional custom of settling international differences by an appeal to arms is one which cannot be expected to give place to a more rational method. These great military empires might, if they were so disposed, assure the peace of the world. The vast armies which they raise—and portions of which they are constantly exhibiting in review one to another as a spectacular entertainment—are not only burdensome to their subjects, but constitute the most powerful incitements to war. The encouragements given by the principal European States to the invention of destructive weapons; the exorbitant claims of right exacted by belligerents; the national honours lavished upon the chiefs of the military profession; and the identification of patriotism, courage, and self-devotion, with the tendencies of human nature to indulge irascible and vindictive passions;—these are the brutalising agencies which emperors and kings, princes, and statesmen, should exert their power and influence to neutralise. On the principle that "prevention is better than cure," it surely would not be unreasonable in the high authorities of nations to make some overt attempt at drying up the main sources of war, and substituting for an appeal to arms some less violent mode of determining the merits or demerits of contending Governments. It is of little use while these forces are in full operation amongst us to try to soften the atrocities of war by international regulations. War itself, and its elaborate organisation by "the powers that be," is the central evil needing to be got rid of—the prolific parent of innumerable evils. It cannot be effectually met in the horrible but inevitable consequences it entails. It can only fairly and hopefully be grappled with in its primal causes. Still, we look upon the Brussels Congress as a step in the right direction—slight and timid, it is true, but indicating, so far as it goes, a consciousness of the intensity of wrong, to individuals as well as to society, involved in the armed struggles of nations. It may, perhaps, ultimately lead to something better than itself, and the awakening of the public mind, of which it may be regarded as a faint illustration, may peradventure extend to questions of a kindred but broader character, the full settlement of which will be the crowning glory of a future generation.

SIGNS OF THE TIMES.

HAVING hit upon a new and telling sensation, the leaders of the Romanist revival, taking the hint from theatrical managers, seem determined to work the pilgrimage entertainment to the last penny of profit. Yesterday morning a pilgrimage by express train commenced at the Victoria Station, and doubtless by this time is working its supposed magical results in the vestibule to Heaven discovered at the shrine of Pontigny. For three days previous, we are informed, intercessory prayers had been offered in most of the Roman Catholic Churches for the Pope, for the intending pilgrims, and for Romanist ecclesiastical interests in general. The refrain of the litanies so diligently repeated was, we learn, "St. Thomas of Canterbury pray for us; St. Edmund of Canterbury pray for us; all ye martyrs and confessors of England pray for us." Such a spectacle is undoubtedly somewhat amazing in this age of scientific associations. It is more than amazing; it is grievous and painful when we remember

how much need religion has in these times to lay aside every weight and the sin of superstition which, alas, "doth so easily beset" her, that she "may run with patience the race that is set before her," in the rapid development of human thought. It is not, however, upon such considerations that we wish at present to dwell; but rather on certain possible bearings of such superstitious phenomena on our social and political outlook.

At first sight, and especially taken in connection with the rapid growth of Ritualism within the Anglican Church, these vigorous demonstrations of Romanism might seem to threaten at least a temporary supremacy of superstitious abuses, alike inimical to religion and liberty. But a natural phenomenon, familiar enough to our readers in their seaside contemplations, affords an illustration of the futility of such fears. Where, in a wide estuary, the advancing tide suddenly rushes up dry and deserted channels, the force of the mid-stream is seen in many places to cause a distinct back-current along the banks. And if observation were confined to such spots, the inevitable conclusion would be that the tide was receding instead of advancing. So is it in the world of thought. The rise of a mighty tide of opinion adverse to despotism, whether spiritual or secular, causes, as it reaches many dry places, a stir, an eddy, and a recoil, such as convinces the short-sighted and narrow-minded that the movement is the other way. Obscurantists, idolaters, jailers of the human mind, feeling the agitation of the elements around them, are awakened from their luxurious slumbers, and put forth all their efforts to defend the inheritance received from the dark ages. On creatures of habit, on the slaves of sentiment, on the timid and the time-serving, such efforts often tell with surprising force. And the result is that the malign influences which appeared decaying, waxing old, and ready to vanish away, suddenly assume a new lease of life and assert that they have the secret of perpetual youth. But after all, the calm observer can see abundant proofs that the temporary revival is at most a vigorous side-eddy, or a leap of flame from an expiring fire. The forces on the side of reaction are ignorance, half-disintegrated associations, sickly sentiment, and a cowardly distrust of God's everlasting rule. The powers on the side of progress are knowledge, the undying impulse of development, love of truth, and an unshaken faith in Him who amidst all change is the same yesterday, to-day, and for ever. In the narrow arena of our own lifetime these forces are not so unevenly balanced but that the conflict may seem to sway doubtfully hither and thither. Yet, on the grander field of humanity's existence where it is our prerogative by sympathy and hope to take our part, the issue is as certain as the succession of day to night.

On the other hand, it is undoubtedly our duty to do all that in us lies to keep even a temporary reaction within the narrowest possible bounds. And the blatant ostentation with which old-world superstitions now proclaim the return of their ancient dominion, may well lead us to ask ourselves whether we have done all that we can. So far indeed as Romanistic mummery gains from the increased freedom accorded to religious profession and practice at the present day, we have nothing for which to blame ourselves. And there can be little doubt that these pilgrimages which form our text, as well as the growth of ritual in the Anglican Church, owe very much to the same causes which have made the open utterances of Professors Tyndall and Huxley possible. Be it so. In this we find nothing to regret, except only the alternation of excesses which seem necessary to our final arrival at a just medium. But the coarse and exultant rudeness of a Roman priest and his followers in Canterbury Cathedral the other day reminds us of many symptoms which would indicate that political, equally with domestic petting, almost necessarily induces conceited petulance in the object of unjust favour. When we think of the blight which the Papal dominion has spread over the world of mind; when we remember how the Syllabus condemns all the greatest human achievements in politics, literature, and science; when we reflect on the mischief and misery brought by the system of the confessional, of indulgences, and other satanic machinations for poisoning, were it possible, the very water of life; we feel that the Papacy tries to the very utmost the great principle of religious freedom. And if we do not fear the trial, at least we feel bound to protest against any and every method by which this spiritual wickedness is pampered and fostered in our midst. In this light the special public grants for exclusively Romanist purposes in reformatories and industrial schools appear to us not

only unjustifiable, but almost an impious tempting of Providence. It is perfectly true that one wrong draws another in its train. The endowment of Protestantism necessitates for the sake of consistency the partial endowment of Romanism as well. But this intolerable consequence ought surely to open the eyes even of those who cannot understand an abstract principle to the mistaken policy which has been pursued. If statistics can prove anything, they show that Romanism is almost uniformly favourable to ignorance and crime. In Liverpool the one-third of the population, which is Roman Catholic, furnishes two-thirds of the criminals. And by some strange infatuation this is held to be a sufficient argument for publicly endowing Romanism in gaols and reformatories. And not only so, but the denominational character of the Elementary Education Act enables priests to establish at the public expense centres of superstitious influence wherever they can plead the conscience rights of a few Roman Catholic families. Having refused the simple and straightforward principle that the State shall deal with secular matters alone, and that each church shall pay for its own religion, we are led further and further in a line of public policy which encourages the apostles of superstition to more and more unblushing demands. There is little wonder then that pilgrimages are rife, or that a horde of Catholic rioters insults the solemnity of Canterbury Cathedral.

One word more. Is there nothing in the practices of Nonconformist Churches themselves suggestive of priestcraft and ecclesiasticism, and therefore facilitating, especially amongst the thoughtless young, the course of superstitious reaction? The arrogance of the Bishop of Lincoln ought not to blind our judgment to the dangers of titles tending to make the ministry a separate caste. The solemnity of the Lord's Supper is best guarded, not by superstitious fear, but by intelligent appreciation of its very earliest associations. And while there remain Dissenters who regard the rite of Baptism, whether administered to infants or adults, as in any degree necessary to salvation, we can scarcely wonder that superstitious reaction finds materials suited to its purpose.

THE SEASIDE.

This is not the first time we have indulged in musings on a subject which not only has a more or less absorbing interest for the middle-class section of society once a year, but naturally comes up for newspaper remark at this very dull period—exceptionally so this year. What proportion of our readers may be, in this or some more congenial form, enjoying their annual holidays, we cannot of course say. Judging from the general signs of a universal exodus from home, we dare say it is larger than usual. The summer has been dry and bright beyond recent precedent. No such enjoyable seaside weather has been known for years. Indeed, some people who took their holiday early, and basked in its settled sunshine, and who rather seemed to exult in having made their annual trip under favourable auspices, look as if after all their sagacity may have been at fault, and as though they now stood in need of "a refresher." It is impossible for us to say aught that is new on so well-worn a subject. But we are comforted with the thought that few of our readers will just now be disposed to read what we have to say, and that those few will not be critical.

Those who are at the seaside, or have returned from their usual trip, cannot but be familiar with the grievances of those who cater for them. If you venture to hint that the place is "full," and business brisk, you are met with the rejoinder, "Ah! but the season is so short." That is true. There is perhaps too little sympathy with the woes of lodging-house keepers, who, by the changed habits of society—which is to them a social revolution—have been mulcted of at least one-third of their usual harvest. Their season does not begin till August, and it is quite a lottery whether it will last six weeks, instead of three months as heretofore. People who grumble at high prices at the seaside, and complain of extortion, must remember this. Those who provide for them must live, and would indeed prefer to receive their remuneration in the old and more legitimate fashion. But this cannot be. In respect to summer recreation it is the convenience of the rising generation that governs parental decisions. The tail, so to speak, moves the head. For school purposes there are no longer four quarters in the year. The "three-term system" inevitably postpones the Midsummer holiday to August. July, with its long days, bright sun, and genial warmth, may be attractive to the jaded

citizen. But it is now a busy month both in school and in active life. Not till our educational institutions are closed, can Paterfamilias entertain plans for a seaside trip. When the "breaking-up" takes place there is a rush from the centre to the circumference, and in the first week of August comes the scramble for accommodation on the coast—the keen competition, with all its disagreeable high-prices, short supplies of what is needful, and a minimum of comfort to those who have left behind them the attractions of home. There is no help for it. That which is a sore trial to those who court the sea-breezes is a vexation to the lodging-house keeper. If the former think they are "fleeced," how many of the latter find their short season profitable? When one hears that at so unattractive a place as Herne Bay, the railway traveller is warned by a board at the station that no accommodation can be had, and that at Margate visitors are being draughted off to the adjacent villages, it is easy to imagine the magnitude of the exodus to the coast this year, as well as the hardships that migratory families are enduring, and the relish with which home comforts will be enjoyed at the end of the trip.

In how many cases is the seaside sojourn a mild form of purgatory to the heads of families, cheerfully endured for the sake of their children, who know little of its drawbacks, and are enamoured of its novelty and perennial attractions. To the young and impressionable the sea-shore is a source of keen enjoyment the livelong day; and the more retired and dull the place where they are quartered, the greater their abandon. If these scenes of beauty and freshness have lost their former magical charms to the elders, they can somewhat revive them by force of sympathy. A bevy of happy children, overflowing with animal spirits, is not the least of the advantages accruing to staid Paterfamilias at the seaside; and rigid must be the nature that does not unbend and enter into the boisterous merriment of the young, help them to build their sand fortresses, join in their excursions on the rocks, relax at the sight of those bright and joyous faces, and listen during the lengthening evenings to the story of their day's adventures. The reward of the seniors comes on the return home, when the renewed health and spirits of their families banishes the thought of doctors' bills, and diffuses an atmosphere of life and gaiety over the household.

CRIMINAL STATISTICS OF THE UNITED KINGDOM.—In a return recently published figures are supplied which present a clear view of the criminal statistics of the United Kingdom from the year 1859 to 1873. In the first-named year the number of persons committed for trial in England and Wales was 16,674, 12,782 being males and 3,892 females. Of these 12,470 were convicted, a proportion of about three-fourths, and 4,175, or about one-fourth, were acquitted, all who were discharged without trial being included among the acquittals. Last year the number of committals presented a diminution, and for the last six years—with the exception of a sudden rise in 1868 and 1869, for the last eleven years—the decrease has been steadily maintained, notwithstanding the growth of the population. There was in 1873 a total of 14,893 committals, 11,490 being males, and 3,403 being females, of whom 11,809 were convicted and 3,757 acquitted. This gives a daily average for the year of a little more than 40 committals, whereas the daily average of the year 1859 was nearly 46, showing a reduction of 6 per cent. in the fourteen years. The proportion of convictions to acquittals stands almost the same in 1873 as in 1859. In the former year it was 74.7 out of every hundred, and in the latter 74.4. The proportion of females to males in the committals has slightly decreased in the same period. In 1859 the percentage of females to the total committals was 23.3, but in 1873 it was 22.9, a reduction of 4 per cent. in the fourteen years. In Scotland the committals in 1859 were 3,472, of whom 2,402 were males and 1,070 females, a striking contrast to the English and Welsh tables, as it gives a percentage of 30.8 females to the total committals as compared with 23.3 in England and Wales. In 1873 the number of committals was 2,919, a decrease of 553 on 1859, and the number of convictions was 2,230, or 333 less. The percentage of females committed in 1873 had fallen to 22.7. In Ireland the total committals in 1859 was 5,865, including 4,462 males and 1,403 females. Of these 2,735 were convicted and 3,109 acquitted. In 1873 the committals numbered 4,544, a decrease of 1,321 as compared with 1859; and the convictions were 2,542, a decrease of only 193. The number of females committed shows a great decrease, having fallen from 1,403 in 1859 to 820 in 1873; or in exact proportion to the percentage of female committals to the total committals in 1859 was 23.9, but in 1873 it was 18.0, a proportion greatly below that of England and Wales or of Scotland. The total committals in the United Kingdom in 1873 were 22,356, and the convictions numbered 1,686, showing a reduction on the year 1859 of 3,655 committals and 1,907 convictions.

Literature.

MATERIALISM.*

Materialism is an ugly word. It has kept bad company too long to escape suspicion and dislike, however loudly it protests its innocence of evil meaning. Though philosophers who adopt it, persistently deny that their doctrine necessarily involves atheism, the rejection of all hope of immortality, the fictitiousness of religion; though they assert that in their system, not only are the supremacy of conscience and the absolute distinction of right and wrong not called in question, but positively maintained as truths firmly established on their own proper evidence: nevertheless, in spite of all careful definition and elaborate protest, the bare word *materialism* carries with it, to the popular mind, suggestions of these hideous negations, which will stick to it, whatever be said to the contrary. In an aquarium one may see a crustacean moving about with a miniature forest of sea-weeds growing on his horny armour, interspersed with barnacles and serpulæ. The lobster might quite truthfully aver that it really is not accountable for these alien organisms which have attached themselves to his exterior without any with your leave or by your leave: and that he is powerless to scrape them off his back. But there they are, and the creature carries them about with him wherever he goes, and country visitors look through the glass with a feeling of disgust at his untidy appearance. So this materialism bears on its back a plentiful growth of offensive associations, which we have little hope of seeing fairly cleared away.

Take it on its own report of its intentions, is not this word materialism fairly open to condemnation? Does it not involve a prejudice in a grave discussion in which impartiality is of momentous importance? Matter and spirit: are they two? or are they one? this is the question proposed. We begin with the simple fact, consciousness. There is a stage of being in which subject and object are not yet discriminated, when the perceiving being has not arrived at a conscious division between itself and the universe exterior to itself. When consciousness has developed into self-consciousness, there is a stage of being in which material and mental phenomena, pure sensations and pure thoughts, are still undistinguished consciously. Finally, we reach the full development of man, in which he clearly and sharply distinguishes the world of matter from the world of thought, and finds so marked a difference between the two. That he is apt to believe—indeed for a long period has most assuredly believed—that these two great classes of phenomena are incommensurable, have no common basis, cannot conceivably be supposed to be fundamentally inherent in one substance. Thus we arrive at the conviction so long, so widely, so profoundly held, that matter and spirit are two distinct substances, utterly unlike in nature, utterly incapable of being transmuted into each other. Against this ancient established opinion arises another, supporting itself by a formidable array of arguments and analogies, which disputes this dualistic view of the universe, and contends that all we know of phenomena points to the conclusion that there is but one under-lying something, of which all phenomena are modifications. Why should this doctrine be called materialism? It ought to be styled by some purely neutral term which should be free from all bias to either of the opposite poles around which the phenomena cluster. Assuming for the moment that the great controversy is settled, that dualism is fairly worsted, and that we are henceforth to acknowledge only one reality at the bottom both of spiritual and material phenomena, then the phraseology indicating this one reality ought to be perfectly free from any bias toward one class rather than the other. We may, for lack of a better phrase, designate it as philosophical unitarianism—a clumsy phrase, but serving the purpose of opposing it to the old doctrine of dualism. If now this doctrine assumes the name of materialism, the very word takes a side, suggests that the one unknown substratum of existence has a greater affinity to matter than to spirit, and inclines those who employ the term to the notion that somehow matter has a better title to be regarded as known substantial reality, and relegates spirit to the region of mere modification of matter—an ethereal, unsubstantial development, which cannot so surely establish its own real

and true existence. No sound and sober philosopher of any real pretensions to guide our thoughts in this abstruse discussion would dream of supporting any such claim for matter to pre-existence, pre-eminence, and actual originality. It is admitted that to philosophy an absolute origin is inconceivable, and the nature of matter inscrutable. On the hypothesis—for more than a hypothesis it cannot be,—on the hypothesis of an original and fundamental unity between matter and spirit, it is improper and misleading to frame our language and our conceptions with any bias which identifies the fundamental entity with one of the two classes of phenomena. The error has prevailed, and among all except the very highest rank of thinkers its effect has been injurious.

It is the tendency of the human mind to strive to discern unity in diversity; and this tendency gives philosophical unitarianism a strong attraction for many metaphysicians. There is perhaps some danger lest the fascination of this theory should lead to undue disregard of the actual fact of diversity in kinds and orders of being. The unitarianism is after all no more than a theory, which in all probability must ever remain so, because of the impassable limits of finite knowledge. But the diversities are actual present facts about which no ambiguity exists. Take the animal and vegetable kingdoms for an illustration. It is quite possible—indeed the most recent scientific investigations make it highly probable—that both the animal and vegetable may be traced to the same original protoplasm. Grant this; nevertheless the actual distinction between the two kingdoms is just what it was before. It may be hard to tell whether some of the foraminifera should be classed among animals or vegetables; but for all that, a horse is not a tree. Plants are sometimes carnivorous, as Dr. Hooker told us at Belfast, but if this indicates a unity of origin for the grass and the ox which eats it, the vast and important distinctions between the beast and the green herbs are undeniable facts. Now the hypothesis of a common unity in which spirit and matter meet is far more remote from all actual knowledge than the hypothesis of one and the same protoplasm as the origin of animal and vegetable. It is at best only a sublime flight of the philosophical imagination. At the same time, the divergence, or diversity, of spirit and matter is incomparably wider than that of animal and vegetable. Those phenomena which we call spiritual are here veritable facts of consciousness, the reality and value of which are not in any degree affected by the question of their relation to those other phenomena which we call material. A dog is no less different from a cabbage because both may have sprung from protoplasm. Benevolence is surely distinct from hunger; the feeling of repentance from a cold in the head; even though there may be some quite inconceivable common basis of spiritual and physical phenomena, whereby both can co-exist in the same identity of consciousness. The effort to arrive at unity tends to blur the sharp distinctness of our sense of diversity: but we only need to pinch ourselves awake out of our philosophical dream to be once more keenly alive to the immense, incalculable, diversity between the mental and the material.

The book which has set us upon this train of meditation is a fervent denial of materialism when it has degenerated into those baser forms of which it is too easily susceptible. Not that Mr. Shenton knows anything of a better and a baser materialism. He composes at a white heat of passion, which does not allow him calmly to consider the case of his adversaries. To him materialism, the evolution theory, and the Rev. Edward White's view of Life in Christ, are all different forms of one "Protean monster." A writer who jumbles things together in this way must not be looked to for any help in the harmonising of our religious faith with our scientific opinions. His book is a Christian believer's vehement protest against tendencies of thought which he feels to be hostile to his faith, though he does not scrutinise them narrowly enough to ascertain the real nature and extent of the danger. It is a positive and confident affirmation of evangelical doctrine, which is valuable as an instance of the hold which that doctrine maintains upon human hearts. Religion is no fable, but an actual verifiable fact; and Mr. Shenton is one of the cases in which we may observe the existence of the fact. We wish he had written more calmly. He may ask with indignation: How is it possible to be calm when such momentous issues are at stake? But God dwells in eternal calm, unruffled in His awful serenity by the most monstrous audacities of blinded materialists. Jesus was calm; He did not strive nor cry, nor cause His voice to be heard in the streets. Loud positiveness of assertion,

* *Religion no Fable: an Essay on the Adaptation of the Christian Religion to the necessities of the Human Spirit.* By JOSEPH SHENTON. (Hodder and Stoughton.)

intemperate denunciation of error, are often the accompaniments of a less assured faith and a less profound feeling than are concealed under a more calm and dignified demeanour.

DOROTHY WORDSWORTH'S SERVICE.*

Immediately on receipt of this volume we took occasion to chronicle its appearance, hoping that we might find opportunity ere long to do fuller justice to it. It will be recollected by all lovers of English poetry how much Wordsworth confessed that he owed to his sister, Dorothy, who was as "a ministering angel" to him both before his marriage and after it. When, in 1795, Wordsworth found himself the possessor of 900*l.*—a legacy left him by Raisley Calvert, whom he had affectionately nursed on his death-bed—and able because of it to take up house, he was joined by Dorothy, who not only managed his affairs with tact and austere economy—they kept no servant—but wiled him from the despondency, almost despair, which had supervened on the failure of his hopes from the French Revolution. "She directed his thoughts towards truth of poetry" and the face of nature, and the healing that "lay for him in them." He candidly acknowledges that she—

"Maintained for me a saving intercourse
With my true self; for though bedimmed and
changed
Much, as it seemed, I was no further changed
Than as a clouded or a waning moon:
She whispered still that brightness would return,
She, in the midst of all, preserved me still
A Poet, made me seek beneath that name,
And that alone, my office upon earth."

Surely a high office this to render to one, who perhaps more than any other in modern days, has made poetry a medium of pure impulses and noble aspirations. She became his constant companion. In his rambles near home, in his tours further a-field, she was his inseparable companion, and her bright, cheerful spirit soothed and strengthened him. De Quincy thus describes her:—

"Her face was of Egyptian brown; rarely in a woman of English birth have I seen a more determinate gypsy tan. Her eyes were not soft as Mrs. Wordsworth's, nor were they fierce or bold; but they were wild and startling, and hurried in their motion. Her manner was warm, and even ardent; her sensibility seemed constitutionally deep; and some subtle fire of impassioned intellect apparently burned within her, which—being apparently pushed forward into a conspicuous expression by the irresistible instincts of her temperament, and then immediately checked in obedience to the decorum of her sex and age and maidenly condition—gave to her whole demeanour, and to her conversation, an air of embarrassment, and even of self-conflict, that was almost distressing to witness."

It was in 1803 that the journey described in this diary was undertaken. Coleridge accompanied them during the first half of the journey to Loch Lomond, and there he left them, apparently not being able, like the sister and brother, to put up with, far less to appreciate, the discomforts and mischances of such a tour. They must have formed an odd-looking party enough at their first setting out:—

"Coleridge, perhaps, in soiled Nankeen trousers, and with the blue and brass in which he used to appear in Unitarian pulpits, buttoned round his growing corpulence; Wordsworth in a suit of russet, not to say, dingy brown, with a broad, floppy straw hat to protect his weak eyesight. And as for Miss Wordsworth, we may well believe that in her dress she thought more of use than ornament. These three, mounted on their outlandish Irish car, with a horse, now jibbing and backing over a bank, now reduced to a walk, with one of the poets leading him by the head, must have cut but a sorry figure, and wakened many a smile or gibe in passers-by."

But sensitive as they were, they took all this in remarkably good part, as the following anecdote of their passage through Glasgow will show:—

"Dined and left Glasgow at about three o'clock, in a heavy rain. We were obliged to ride through the streets to keep our feet dry, and, in spite of the rain, every person as we went along stayed his steps to look at us; indeed, we had the pleasure of spreading smiles from one end of Glasgow to the other—for we travelled the whole length of the town. A set of schoolboys, perhaps there might be eight, with satchels over their shoulders, and, except one or two, without shoes or stockings, yet very well dressed in jacket and trousers, like gentlemen's children, followed us in great delight, admiring the car and longing to jump up. At last, though we were seated, they made several attempts to get on behind; and they looked so pretty and wild, and at the same time so modest, that we wished to give them a ride, and there being a little hill near the end of the town, we got off, and four of them who still remained mounted the car, the rest having dropped into their homes by the way, took our places; and indeed I would have walked two miles willingly, to have had the leisure of seeing them so happy. When they were to ride no longer, they scampered away, laughing and rejoicing."

Very racy and readable are the accounts of

the time spent with Mr. Walter Scott, who had not then penned or put forth the novels that were to win him a world-wide fame. Then, as afterwards, however, we see him the same good-humoured, social man, giving up everything—his own comfort even—to be attentive and hospitable to others. The picture of him reading a part of one of his poems to the travellers is every way very characteristic.

What is very noticeable both in Wordsworth and in his sister is the rich sympathy and humanity which enabled them to pierce beneath oddities and differences of customs, so as always to find in the people and their traits ample compensations for any momentary discomfort. Sunshine, shed from the poetic hearts of the travellers, beams from every page of the book. There is only one place, indeed, where Dorothy allows herself to show her disgust, and that was at Luss, where the drooped mistress of the little inn, who was niggardly and soured in temper, refused at first to allow them fire on a very cold night. And yet when she finds this poor woman, overgrown with fat, sitting with her feet and legs, swollen as thick as mill-posts, in a tub of water, she is ready to express genuine sympathy for her, which, we are sorry to say, was rather thrown away.

At Loch Achray the travellers caroused over cups of coffee amid the smoke and the wind, and in spite of the smarting in their eyes, they laughed like children, though the hens were roosting above their heads, "like light clouds in the sky." They never failed for adventures, or for objects to interest them, when they were at rest. And their good-nature and determination to make the most and the best of everything is very noticeable. Let this pass for instance:—

"Our companion from the Trossachs, who, it appeared, was an Edinburgh drawing-master going, during the vacation, on a pedestrian tour to John O'Groat's House, was to sleep in the barn with William and Coleridge, where the man said he had plenty of dry hay. I do not believe that the hay of the highlands is often very dry; but this year it had a better chance than usual: wet or dry, however, the next morning they said they had slept comfortably. When I went to bed, the mistress, desiring me to 'go bed,' attended me with a candle, and assured me that the bed was dry, though not 'so as I had been used to.' It was of chaff; there were two others in the room, a cupboard, and two chests, on one of which stood the milk in wooden vessels covered over. I should have thought that milk so kept could not have been sweet, but the cheese and butter were good. The walls of the whole house were of stone unplastered. It consisted of three apartments—the cow-house at one end, the kitchen or house in the middle, and the 'spence' at the other end. The rooms were divided, not up to the rigging, but only to the beginning of the roof, so that there was a free passage for light and smoke from one end of the house to the other."

And yet, amid all this—which to the ordinary sight-seer would have been pure discomfort—Miss Wordsworth finds the most delightfully picturesque elements. Listen: this is how she describes and reflects on that hut and that night:—

"I went to bed some time before the family. The door was shut between us, and they had a bright fire, which I could not see, but the light it sent up among the varnished [? smoke-blackened] rafters and beams, which crossed each other in almost as intricate and fantastic a manner as I have seen the under-boughs of a large beech-tree withered by the depth of shade above, produced the most beautiful effect that can be conceived. It was like what I should suppose an underground cave or temple to be, with a dripping and moist roof, and the moonlight entering in upon it by some means or other. Yet the colours were more like melted gems. I lay looking up till the light of the fire faded away, and the man and his wife and child had crept into their bed at the other end of the room. I did not sleep much, but passed a comfortable night, for my bed, though hard, was warm and clean; the unusualness of my situation prevented me from sleeping. I could hear the waves beat against the shore of the lake; a little 'syke' close to the door made a much louder noise; and when I sat up in my bed I could see the lake through an open window-place at the bed's head. Add to this it rained all night. I was less occupied by the remembrance of the Trossachs, beautiful as they were, than the vision of the Highland hut, which I could not get out of my head. I thought of the fairy-land of Spenser, and what I had read in romance at other times, and then what a feast it would be for a London pantomime maker, could he but transplant it to Drury-lane, with all its beautiful colours."

We have no detailed record of the experiences of Wordsworth and Coleridge during that night when two of England's greatest poets reposed in a Highland hay-barn; but Miss Wordsworth indites what is a little prose-poem. How delicately clear and quaint and graceful her description of the hut. It equals the picture of the daffodils and the beech-tree, which have been so much quoted, and super-added to it is the near suggestion of kindly human interests. And here it is, after all, that Dorothy is strong. If her brother did not often derive initiative inspiration from her, he certainly got prime suggestions. The "Sweet Highland Girl," the "Matron of Jed-borough"—how faithfully had the sister preserved the outlines of them! We sometimes, indeed, almost prefer the sister's prose to the brother's verse. That seems a somewhat strong

way to put it, perhaps; but how often, even in the case of the greatest artists, do we have a freshness—a warm touch of colour here, an indescribable suggestiveness in a line or two there—which is lost in the finished painting. This idea will, doubtless, occur to many a student of Wordsworth in reading this diary. And this thought will probably at the same time be dashed with some shadow of regret, that Dorothy Wordsworth should have done so little so realise an independent literary existence. She had impulses of the finest order—true, fresh, and in essence, poetic, and we believe she could have wrought them into rounded harmony. She was content to yield up her genius so that it should be involved in that of her brother, as the dewdrops run into each other when the sun gets strong; but we have over and over again asked ourselves the question how far a woman of undoubted power was justified in doing this. She owed something to the world as well as to family ties. Dorothy Wordsworth was content to cook and scour and do all manner of domestic work—which a common servant could have done as well. Was she justified in so completely surrendering herself to such a service? We can hardly say. But this we do know, that self-denial is beautiful, and such a passionate reverence for the ideal of others is seldom found so strong, that we can afford to sacrifice in these days the great lesson that can be drawn from her reticence and self-repression. And as we read her diary, we catch gleams of a light reflected back upon it from these facts, which charges it with a lesson far deeper and more permanent than any such writing could have taught, had she even attained a place for herself among the first of English poets. But we need not take leave in this half-regretful mood; let us rather pass from this delightful volume in one of gratefulness and admiration. This is a picture of "Stately Edinburgh throned in crags," from the sister's point of view—

"We set out upon our walk, and went through many streets to Holyrood House, and thence to the hill called Arthur's Seat, a high hill, very rocky at the top, and below covered with smooth turf, on which sheep were feeding. We climbed up till we came to St. Anthony's Well and Chapel, as it is called, but it is more like a hermitage than a chapel—a small ruin, which, from its situation is exceedingly interesting, though in itself not remarkable. We sat down on a stone not far from the chapel, overlooking a pastoral hollow as wild and solitary as any in the heart of the Highland mountains—there, instead of the roaring of torrents, we listened to the noises of the city, which were blended in one indistinct buzz—a regular sound in the air, which in certain moods of feeling, and at certain times, might have a more tranquillising effect upon the mind, than those we are accustomed to hear in such places. The castle rock looked exceedingly large through the misty air; a cloud of black smoke overhung the city, which combined with the rain and the mist to conceal the shape of the houses—an obscurity which added much to the grandeur of the sound that proceeded from it."

Principal Shairp has edited the volume with all his usual taste and skill, furnishing a preface which supplies all the needed light and general guidance at the outset; and adding an appendix, in which he gives notes and such poems of Wordsworth as have relation to this Scottish tour. Like much of the Principal's writing, this preface indicates such a close and sympathetic study of Wordsworth as leads us to look for yet more exhaustive efforts in the way of interpreting the poems—for which task there is perhaps no one living better qualified than Dr. Shairp.

DR. NICHOLAS ON BRITISH ETHNOLOGY.*

We must apologise to Dr. Nicholas for having kept his book so long waiting for notice. But we trust he will regard it as a compliment rather than as an instance of neglect. For the subject on which he has written is of sufficient importance and interest to demand more than a short and rapid review, and the manner in which it is to be treated requires time for consideration. We may best describe this book as a history, and something more. It is a history and an argument, and it is as an argument that it must finally be judged. Still, it would be doing an injustice to the author if the impression were left on our readers' mind that the work did not serve the purpose of a history. It does, so far as the ancient Britons are concerned, before the Roman invasion; giving an exhaustive account of the tribes into which they were divided, their social condition and civilisation, and also of the four great invasions to which this country has been subject. Before passing

* *Recollections of a Tour Made in Scotland, A.D. 1803.* By DOROTHY WORDSWORTH. Edited by J. C. SHAIRP, LL.D., Principal of the United College of St. Salvador and St. Leonard, St. Andrew's. (London: Elmonston and Douglas.)

* *British Ethnology.* The Pedigree of the English People: An Argument, Historical and Scientific, on the Formation and Growth of the Nation; Tracing Race-Admixture in Britain from the Earliest Times, with Especial Reference to the Incorporation of the Celtic Aborigines. By THOMAS NICHOLAS, M.A., Ph.D., F.G.S. Third Edition. (London: Longmans and Co., 1873.)

to the argumentative portion of the work, we wish to call attention to the author's account of the social condition of the Ancient Britons at the time of Cæsar's invasion. The conception which most histories create in the reader's mind is that the ancient Briton was a low, coarse barbarian, naked and painted; ignorant of the arts of life; but physically strong, well made, and brave. Now everyone who has read Cæsar must have had the suspicion forced upon him that his account of the Britons was coloured by the writer's prejudices and dislikes. This suspicion Dr. Nicholas has justified. We have never seen so exhaustive and so satisfactory an account of this period of British history, and for this alone the book must be regarded as of value. The investigation of the whole subject extends over twenty pages, and is thus summarised by the author:—

"Do they (the facts enumerated) not present the ancient Britons as a people free, industrious, ingenious, spirited, with superior knowledge of the arts, working in metals, commercially enterprising, ready to welcome strangers, holding intimate communication with the continent, subsisting in small kingdoms, each under its hereditary sovereign, proving their respect for woman by entitling her to the throne, and so far advanced in intellectual, religious, and general culture, that the Gauls sent their sons to Britain for the most advanced education, especially in that higher department of wisdom officially presided over by the Druids. We, therefore, conclude that in the ancient Britons are found a people greatly removed from barbarism, and that for hundreds of years before Cæsar's arrival they had been marked by the same characteristics."

But leaving this portion of the work, we will now consider the special purpose for which the whole has been constructed. Dr. Nicholas states his aim so fully and has so frequently to refer to it, that it is not difficult of apprehension. It is in a word to convince the modern Englishman that he is a descendant, not as he supposes, of the Saxon, but of the ancient Briton—that he is not an Anglo-Saxon with a possible dash of Celtic blood in his veins, but a lineally descended Celt with an admixture of Anglo-Saxon elements. At first view this is a most startling proposition. It is one that most people would unhesitatingly reject, but it is one which, though at first sight is most improbable, becomes more reasonable the more it is considered. Dr. Nicholson very properly says—

"The popular theory, believed in from the time of Gildas, that the English nation is the proper descendant of the Anglo-Saxon, is in possession, and enjoys all the force of an article of faith. Whoever, therefore, wishes to show that a moiety, perhaps the greater part, of the subjects of the early Anglican and Saxon kingdoms must have been of the British race, and not men who had come over in small open boats from the barren shores of the Baltic; and that subsequent changes during long ages of immigration, conquest, revolution, brought no substantial ethnical changes upon the people of Great Britain, must, of course, give his reasons."

One of these reasons is found in the fact which has been established by Dr. Nicholas, that the ancient Britons were a cultivated, civilised, and populous race. It is certainly highly improbable that such a people should have disappeared before the comparatively few intruders who came over from the German shores. This improbability is further strengthened by a critical examination of the statement of Gildas, which Dr. Nicholas rejects, and which he also explains. It is an easy, but usually a clumsy method of getting rid of a perplexing tradition, to ascribe it to fraud. History is often false; but surely not wilfully so. At all events a story ought to be refuted by an explanation, or the historian convicted of a fraud, before the statement is altogether rejected. Dr. Nicholas seems to have set out with the conviction that Gildas had deliberately falsified facts, when he represented the Britons as "a wretched remnant," sending a letter to the Roman consul, in which they say, or he makes them say, "The barbarians drive us to the sea; the sea throws us back on the barbarians: two modes of death await us—we are either slain or drowned." By good fortune, or rather perhaps we should say as the result of industrious reading, Dr. Nicholas has hit upon an appeal to Aëtius, consul for the third time in Britain, which was presented on behalf of the Armoricans, sometimes called Britons, and which, in all probability, was the appeal which Gildas afterwards confusedly represented as made by the Britons on their own behalf. This is a discovery of which Dr. Nicholas may well be proud; it is a real contribution to history. The argument proceeds from this point to the various additions to the population from the invasions of Danes and Normans. Our space will not permit of our going so fully into the details of this portion of the work as we should like; but we must call attention to what is very obvious when once it is mentioned. It is that William the Norman obtained his army from Brittany to a large extent. In consequence, a very large proportion of his followers "were genuine Britons, and that not a few were—

"Britons." But the argument is further developed—

"We advance therefore a second step. Already it has appeared that the soldiers raised by the Conqueror in his own Duchy of Normandy, must in great measure have been of Celtic origin; we have now to show that in addition to these, he had in his train auxiliary forces which had no taint of Norman blood at all, but pure unequivocal Celts, close relations of the Cymry of Wales and Cornwall! Some of his chief captains were princes and lords of Brittany, and among these were men who became possessors of some of the chief baronial estates and founders of some of the chief Norman families of England."

This statement, if not adequately sustained, is certainly rendered highly probable by the list of names which follow, and which indicate Celtic origin. Nearly two scores of names are selected from the rôle of warriors fighting under William, all of which are pure Celtic. The conclusion drawn from the whole of this portion of the work is, "that, while the 'Danish conquest considerably augmented the Teutonic blood of England, the Norman conquest had the opposite effect.'"

Dr. Nicholas has supplied very valuable information respecting the political and social relations of the Celtic and Saxon elements in the population, and also on the constitution of society among the Anglo-Saxons, whom, if this theory be true, we ought to call in future by the name he once gives them—Cambro-Saxons. On the philological portion of his case Dr. Nicholas shows great learning, and has accumulated a vast number of facts, showing the extent to which our language is indebted to Celtic sources; but we should have been glad of a more thorough comparison of the syntax of the most ancient Celtic written language and modern English. We will state his conclusion on this point in his own words:—

"The English language, through the presence in the heart of the country of a population continuing to speak the Celtic tongue, becomes saturated with Celtic elements. These elements are not such as were common to Anglo-Saxon and Celtic from times anterior to the Saxon Conquest—though many such exist—the result of pre-historic intercourse in the Cimbric Chersonese and North Germany—but actual introductions since the two races met on British ground. The local names of England, imposed by the ancient Britons, and adopted from them by the Anglo-Saxons—by their number and their prevalence in distant localities almost all over the island, are clear witnesses not only of previous occupation by the Britons, but of conjoint occupation for a great length of time—for by such conjoint occupation alone could a strange people, speaking a strange tongue, and having no knowledge of writing, become familiar with the names whereby not only the great natural features of the country, such as the mountains, hills, rivers, vales, &c.; but less prominent objects in sequestered situations, such as rivulets, dingles, knolls, homesteads, &c., had from time immemorial been known among the native."

We have sought to set before our readers, and as far as possible in his own words, the theory which Dr. Nicholas proposes of the origin and growth of the complex English people, which chiefly delights in speaking of itself as Anglo-Saxon. We do not presume to sit in judgment upon the theory itself. It needs repeated consideration, and especially that every portion of it should be searchingly examined, and its individual statements verified. The impression which a careful perusal has left upon our mind is that Dr. Nicholas has a strong case. But apart altogether from the truth or falsity of the conclusion, we are able to speak of the work itself as a highly creditable one. It shows its author to be a painstaking and learned man, who writes with great clearness and sobriety. He shows no temper, he is never betrayed into fine writing, and though he is obliged so constantly to apply his facts to the proof of his theory, he does not weary the reader. We congratulate Dr. Nicholas on the success which has attended the work, of which this is the third edition. That an expensive lawsuit should have delayed its publication was a misfortune, still greater that it should have seemed to imperil his reputation as an author. But it would have been a misfortune to all interested in English history, if a book which throws so much light upon its least-known portions should have been permanently withdrawn from publication.

THE MAGAZINES FOR SEPTEMBER.

We have an official intimation in *Fraser's Magazine* that Mr. Froude has ceased to be its editor. Mr. Froude retires with the honour of having maintained the high character of *Fraser*, and of having done, on the whole, good public service. It scarcely need be said, however, that he is not the sort of man who is naturally adapted to be the editor of a literary and political journal. He is too impulsive, too eccentric, and too stubborn, but he is a man of high conscientiousness, good literary tastes, and fine sense of honour. He has stamped his personal character upon *Fraser* during the time that he has conducted it, and, no doubt, such contributions as he may make to it in the future will somewhat

colour its character. We shall always be glad to read them, but probably shall seldom be found to agree with them. We are glad to see the healthy tone of the greater portion of the first article in the present number, on the principles of friendly society legislation. The Legislature has meddled and muddled with these societies—its work, as is customary, being based upon no principle, going too far in one direction and stopping too soon in the other. There are some valuable suggestions in this paper. Mr. King gives us next a general article on "Fotheringhay" and Mary Queen of Scots. And here we beg to suggest to all magazine editors that there are some subjects which they had really better drop for a time. One of them is Mary Queen of Scots, another is Junius, another is Addison, another is Luther, another is Savonarola, another is Hofer, and so on: anybody could name twenty or thirty more. Do the editors keep such articles in stock? Or, when they are short of matter and of subjects, do they say to their Jack of Any Subject—"Oh! give us a dozen pages on Junius"? Here, in this month's *Fraser*, is Mary Queen of Scots and twenty pages on "Junius," and the men who write both, put their names to their articles! Mr. Hawkins' article on "Junius" is nothing but a sort of school history of the earlier portion of George the Third's reign, with long extracts from the letters—twenty pages, in short, of padding. The best of the contents of this number are an article on "Colonial Distinctions," a second paper by Mr. De Leon on "Southern States since the War," and one by Mr. F. W. Newman on "Contrasts of Ancient and Modern History." Mr. McColl would have written better on "Supernatural Religion" had he a little more of the logical faculty.

Let us say, and only say, of the two tales in *Blackwood* that they keep up their character; for we want all our space for the other contents of the present number. We begin with the "Review of the Session." Of course it is highly appreciative, especially of the ecclesiastical policy, which it seems to consider has at any rate saved the Established Church, but it is actually of opinion that "legislation"—by which is meant such legislation as we have had—"can restore peace to the Establishment." On Mr. Gladstone's course we have the following remark:—

"Mr. Gladstone did not object to terminating lay patronage, but objected to the power of appointment being entrusted to the worshippers. And in developing this objection, he made his first formal bid for the disestablishment of the Church of Scotland, as a few evenings later he made his first formal bid for the disestablishment of the Church of England. Dissociating himself from the whole of his past life, he is ready for the policy of disestablishment on high sacerdotal, as well as Radical, principles, and to combine in its support the followers of Mr. Bright and those of Dr. Pusey."

The relations of Church and Dissent in Cornwall are treated at some length in an article on "Pilchards and Pilchard Catchers; or, How we live 'in West Penwith.'" We have first an anecdote relating to the notorious living of Buryan—

"No troubles of this kind beset non-resident Dean Stanhope. Disabled at Waterloo, he came to his crony the Prince Regent for help. 'I can't do anything for you in the army' (said the Prince, who, we know, used to find out after dinner that he, too, had been at Waterloo); 'but get ordained, and I can put you into something down in the duchy.' Perhaps London was empty just then; anyhow, it was a bishop from the sister isle who was applied to in the terse style of H.R.H. the Commander-in-Chief: 'Dear Cork, Please ordain Stanhope.—Yours, YORK.' To which, in due time, was received an equally terse reply: 'Dear York, Stanhope is ordained.—Yours, CORK.' So the honourable and reverend became Dean of Buryan, of course without the least intention of ever living near it."

As to the Establishment, of which a good deal is written, we can quote the following—

"But there is such a thing as being 'too late'; and that is what the Church is in West Cornwall at any rate. The thing is dead. Absentee deans, non-resident parsons, 'anybody' for curate—even this 'anybody' living not among his people, but in some comfortable town—all this has done its work. Read in any Cornish tales the stories about Parson Spry, and you won't wonder at 'Church feeling' being at a low ebb. You see that it is so in St. Levan parish. At the very moment when the tower-pinnacles begin to be visible from the inland, rising like ears out of the littlecombe in which the church nestles close to the sea and yet out off from it, you catch sight of a much more prominent object—a chapel, spick and span, just for all the world like a *corps de garde* in a fashionable quarter of Paris. At the same moment, too, if you are coming by the bridle-track from Sennen-green, you pass a quite different chapel, next door to a big farmhouse, to which it stands in the same relation as scores of little churches do to the 'great house,' to which, and not to the more or less neighbouring village, they belong."

"With the Church of the present they will have little or nothing to do. Here and there the Rev. Positive Safety may galvanise the dead body a little bit, hold revivals like his Methodist brethren, and 'convert' folks wholesale; but to the Church, as a whole, he rather does harm than good. But then, fortunately or unfortunately, he is only to be found here and there."

We may enumerate, amongst the other articles in *Blackwood*, the "Greek Fool,"—very original and full of humour; some stanzas to Charles Sumner, by Mr. Story; the "Ancient Classics," and "Diplomatic Privileges."

Shall we say that we are getting a little tired of "Far from the Madding Crowd" in the *Cornhill*? It was fresh at first, but has now lost all its freshness. An article on "Maid of All Work and Blue-books" does not give us a very cheerful view of the influence of pauper schools on girls. This is an old tale, but we had hoped that things were better than they seem to be. There is not much that is new in the article on "Comet's Tails," nor in that on "A Witch Trial in the Fourteenth Century," but both are interesting. We are glad to see the paper on Marlowe, and the recognition of the great genius of that great dramatist to whom Shakespeare owed not a little and Milton something. A paper on "Unaccomplished Purposes" is a fine lay sermon. Let us quote the last paragraph:—

"There are few men who do not feel painfully in their heart of hearts, that they themselves have been failures, and who do not know the causes of it. But the outside world does not know it. Some men were talking one day about failures, when one present, with no mock-modesty, but with a profound sense of the truth which he was uttering, said, 'I am the greatest failure of all.' Others thought that he was only jesting or seeking a compliment, for he had gained honours from his Sovereign and applause from the public. But he knew that he ought to have done more; he knew what numbers of hours he had wasted; he knew that he had often given himself up for pleasure, not always of the most harmless kind, when he ought to have given it up to work; he had not turned his opportunities to the best account. He was not an ambitious man; he was perfectly contented with what he had got. Sometimes, indeed, he thought that he had got more than he deserved. It might or might not have been so. His friends prophesied further distinctions. He shook his head. He would not ask for them; he did not want them. So he passed on, seeking nothing, striving not at all; and whether his purposes were accomplished or unaccomplished, he was perfectly content. And he grew more so when the faith found entrance into his heart, that all things, under God's hand, are for the best; that whatever our crosses may be, they may be borne lightly, with the thought that some good will surely come out of them. 'I shall see, some day,' he says, 'that this is for my good,' and that there are few of us, in this belief, who do not, sooner or later, see that it is so."

Mr. Black's second instalment of the "Three Feathers" will be enjoyed by all his readers.

And so will Mr. Wilkie Collins's "Frozen Deep," in *Temple Bar*, characterised by that dramatic power and rapidity of action which we are accustomed to expect in all that writer's works. "Goethe and Mendelssohn" gives to us, although perhaps not to all, some new facts for which we feel personally indebted to this writer. Every one will read the Duke d'Aumale's "Montalembert," which is a translation of the Installation Address to the French Academy. Then we have "A Dream Story," "Bought and Sold in the Last Century," some "Notes on Roumania," and also of a journey from "Brindisi to Athens," a continuation of "Patricia Kemball," and an article on the "Vice of Reading," which last betrays an affected exaggeration. But this is worth observation:—

"We do not think there has ever been a man of the first rank who was what would now be called a great reader. Only second-rate men are that. To be a well-read person is one thing, to be a great reader another; and it is pretty certain that the two never go together. We should be glad to think that our observations had led even one person to pause and consider, and had acted as a note of warning to him. So surely as he surrenders himself to mere printed matter, to mere books and newspapers, so surely will he end by being, like most of his neighbours, a poor creature, with a flabby, flaccid, aqueous, unstable sort of a brain;—a mere copy of somebody else, such as our truly Chinese civilisation occupies itself with producing. Let him not fear to say that he has not read such and such book, though 'the whole world' may be chattering about it; and that he has never seen more than the outside of such and such journal, though it lies on everybody's table. Let reading continue to be a part of his life, but a subsidiary part to thinking, seeing, observing, and energising. We do not expect to change the general current, for no individual can do that. But that such a reading as at present prevails has, by reason both of its quality and quantity, led to a deterioration of the human species, physically, mentally, and morally, we entertain no doubt; nor do we see how, unless the vicious habit be somehow corrected, the race can escape from being ultimately divided into two sections, the members of one of which will be little removed from invalids, and the members of the other scarcely distinguishable from crétins."

We are glad to see in *Macmillan's Magazine* so able a reply to Mr. Goldwin Smith's article on "Women's Suffrage" as that from Professor Cairnes. As the writer says, Mr. Goldwin Smith's article has been "a painful surprise." Professor Cairnes replies point by point, and avoiding no difficulty. We next come to a continuation of "Castle Daly," the best part of which is, however, the quotation of R. D. Williams' splendid poem. "Who wrote our old plays?" Last month we

saw that Bacon is proved to the satisfaction of some people to have written all "Shakespeare," and now Mr. Fleay comes forward to prove, equally to his own satisfaction, that Greene, Marlow, Wilkins, and we don't know who besides, are the authors of a good deal of Shakespeare's plays, Mr. Fleay being able to pick out the very bits contributed by these writers. Poor Shakespeare! Will anything be left to him? Mr. Fleay's article is a fine specimen of self-appreciative criticism. Savonarola, again! It occurs in connection with a third article on the Convent of San Marco. There is nothing new in it in connection either with the friar or the prince. "A Roman Funeral" is, however, very new: it may perhaps prepare some readers for cremation. Sir Rutherford Alcock also contributes a masterly paper on the "Future of Eastern Asia," in which there is a fairer appreciation of the Chinese character than we usually meet with. We think Mr. Wilson on "Agricultural Unionism" a little too despondent. The fight is not yet over; it has scarcely begun. All readers will feel themselves indebted to Mr. Schwartz for his paper on the author of "Dies Irae," and to the writer—whoever he may be—on "Prussia and the Vatican." We have not seen the fact of historical sequence or development better brought out than in this paper.

In the *Argosy* Mrs. Wood continues her tale, holding us still off from the end in her own skilful way, and Johnny Ludlow continues last month's tale under another title. May we just say, although we don't like to hint a word against Johnny, that he is just a little too fond of the dismal—of death, murder, suicide, poisoning, bankruptcy, cheating, and so on? He is cheerful enough himself, but he does deal with dismal subjects. Let him look back at all his tales, and see if we are not right. We have two very good tales in addition to these in the *Argosy*.

We are glad to see a distinct movement and development in "Olympia," in the *Gentleman's Magazine*. The article on Bristol—the third of the articles on Great Towns—would have been better if it had been longer. We daresay that Mr. Archibald Forbes writes with knowledge on "Grouse Shooting," but we prefer to eat grouse rather than to shoot them. Mr. Lucy has a good paper "At Sterling's Grave." A good many have wondered at the enthusiasm created by John Sterling, and Mr. Lucy does not explain it either by his quotations or by his comments, but he writes a genial article, which makes one think that if we had known Sterling we should have thought of him as his friends did. Pleasant are the "Water-side Sketches," and quite in season. Mr. Percy Fitzgerald tells this generation more than many knew of the author of "Paul Pry," and for the first time we, at least (shame to us!) find out all about Little Pedlington, which we suppose we ought to have known as well as we know Eatonswill. We have other papers on "Our Modern Archers," and Mrs. Cowden Clarke continues her "Rambling Story," so that we have a good holiday number of *Sylvanus*.

So we have, on the whole, in *Tinsley's Magazine*, where the three serial tales by Mr. Grant, Mr. Farjeon, and Mr. McCarthy, are carried on with fair success—the last writer having at last led us up to a situation or turned a corner, whatever it may be. Anyhow, the tale moves. "Lily's Repentance" is another tale, and a very good one, and there is a timely paper on "Experiences of a Bank Holiday," written to the life. Who that has ever gone by an excursion train on such a day has not endured just such an experience as is given here? There is also an article—the solid article—in this number on "Which is the Church of England?" We have read it, but the writer seems to us to have been over-anxious not to offend, and his paper is therefore of comparatively little value.

The *Leisure Hour* is distinguished by three tales, but the best articles in the present number are "A Night with Big Ben," giving a graphic description of the great bell and clock of Westminster; Principal Dawson's "American Antiquities," and Mr. Wright's "Land of the Giant Cities." The latter articles are of the highest literary character and value. Let us also say how we have enjoyed Mr. Timbs's curious "Notes on Books."

The *Sunday at Home* has one of the prettiest tales illustrative of life in Iceland that we have read. It is begun and ended in the present part, and that should be the case with most tales in serials of this character. Dr. Stoughton gives us good matter in "Luther and his Friends," and we have a very interesting biography of the "painful preacher of Banbury,"—William Whately, an

ancestor of the late Archbishop Whately. "Good words" also may be found in the invalid's portion of this number, as well as in the pages "Pulpit in 'the Family'" and the "Pages for the Young." The illustrations of this journal and of the *Leisure Hour* are admirable.

Miscellaneous.

HEALTH OF MR. C. GILPIN, M.P.—The bulletin issued yesterday afternoon stated that "Mr. Gilpin has passed a restless night, and is exceedingly weak and exhausted to-day." There was no improvement in his condition at a late hour last night.

CITY LIBERAL CLUB.—The temporary premises of this club, at 71, Queen-street, are expected to be ready for occupation in about eight weeks. The number of members is already 1,020. It is notified that further applications for membership will be treated under the present scale of payments, if sent into the secretary on or before the 1st proximo, after which day the entrance fee will be doubled and the annual subscription raised. Competitive designs for the permanent Club-house to be erected in Walbrook are now in course of preparation.

SENTENCE ON A JUDGE.—An extraordinary scene took place in the police-court at Rhyl last week. Mr. Vaughan Williams, a magistrate, having been summoned by a cabman for assault, took his seat on the bench before the other magistrates had arrived and ordered the man to be imprisoned for several days. The clerk of the court having represented this proceeding to be irregular, Mr. Williams threatened to commit him too; but when a full bench had been formed, it was found that Mr. Williams had been guilty of assaulting the cabman by striking him in the face with a whip, and he was fined 5*l.* and costs. The defendant proposed to appeal against this decision, but he was told that he could not do so. He then refused to pay the fine, and was sentenced to fourteen days' imprisonment in default.

DIAMOND AND GOLDEN WEDDINGS.—One of these rare events—a diamond wedding, the sixtieth anniversary of a marriage day—occurred the other day at Hamburg; and from the account given of the festivities by the *Jewish Chronicle* seems to have been a great success. In September next will occur the fiftieth wedding-day of Mr. and Mrs. S. C. Hall, and last week a meeting of some of their friends was held to consider as to the best means of marking the event by some suitable testimonial. A preliminary committee was appointed, with power to add to their number, and it was resolved to invite subscriptions. Some of Mrs. Hall's books are known wherever the English language is spoken. Mr. Hall has edited the *Art Journal* for thirty-six years, with great advantage to the public, and together they have produced more than two hundred volumes. Lord Shaftesbury, Mr. Theodore Martin, Col. Radcliffe, Mr. Durham, A.R.A., and many others, have already expressed their willingness to assist.

INDUSTRIAL SCHOOLS.—The results of industrial schools tested by the proportionate numbers of the pupils who are doing well, or have relapsed into crime, since their discharge in the three years 1870-72, as ascertained at the close of the year 1873, are, says Mr. Sydney Turner in his report on Reformatory and Industrial Schools just issued, much more encouraging than they appeared from the returns analysed in his last year's report. The total number discharged from the schools in the three years 1872-74 was 4,167 (boys, 3,265; girls, 902); of these 88 boys and 19 girls were sent to reformatory schools for repeated absconding, or other serious offences which the discipline of an industrial school is not suited to deal with; 96 (boys 77, girls 19), had died, leaving 3,064 to be reported upon on December 31, 1873—namely, boys 3,100, girls 864. Of the 3,100 boys 2,302, above 74 per cent., and of the 864 girls 632, above 79 per cent., were doing well; 177 boys (5.7 per cent.), and 80 girls (9.1 per cent.), were of doubtful character; 194 boys (6.2 per cent.), and 28 girls (3.2 per cent.), had been convicted of crime; and 427 boys (13.8 per cent.), and 74 girls (8.6 per cent.), were unknown. This last item in the account is, Mr. Turner thinks, one that demands the serious attention of the managers and superintendents of industrial schools. Public confidence can hardly be continued to any institution which, after receiving 70*l.* or 80*l.* for the training of a child, cannot tell what has become of it within a year or two of its discharge from the school.

MEMORIAL OF THE LATE MRS. ALFRED GATTY.—The *Guardian* states that a very beautiful and appropriate memorial of the late Mrs. Alfred Gatty ("Aunt Judy") has been received at Ecclesfield, the result of Lady Warrender's suggestion, in the pages of *Aunt Judy's Magazine*, that its young readers should raise a tablet in remembrance of their friend, the editor, by a sixpenny subscription. The sum of 38*l.* 5*s.* 3*d.* was quickly contributed, and the subscription list was closed. The design of the monument was entrusted to Mr. William White, F.S.A., the well-known architect, which, as a friend of Mrs. Gatty's family, he kindly presented; and nothing could be more appropriate as a testimony of her life and work. It is contained in a panel of Forest of Dean stone, which rises to a point, and is edged with a line of dark reddish marble. In the recess are emblems executed in fine statuary marble—a triangle, a cross, palm branches, a crown, and a star—all typical of the faith, sufferings, hope, and reward of a Christian life, which ended in

peace and humble trust. These symbols are very gracefully arranged, and the panel behind is diapered in gold. Below is the inscription, in gilt lettering:—"In memory of Margaret, wife of the Rev. Alfred Gatty, D.D., Vicar of Ecclesfield, who died ye 4th day of Oct., 1873. This tablet is erected by more than a thousand children, as a token of their love and gratitude for the many books she wrote for them." The pedestal which supports the tablet is of Caen stone, and represents the upper portion of an angel, with outstretched wings and upraised hands as if in prayer; and over this is a scroll, inscribed in gold—"Children arise and call her blessed." The work was executed by Mr. Faulkner, of Exeter, and will be fixed into the wall above the vicar's seat by the prayer-desk, in Ecclesfield parish church.

THE DEATH OF MR. J. H. FOLEY, R.A., one of the most distinguished of English sculptors, took place on Friday. About three weeks ago Mr. Foley was seized with pleuritic effusion, which was followed by great prostration of the general system. It will be remembered that Mr. Foley's brother died suddenly and somewhat mysteriously a few months ago. The deceased, who was born in Dublin in 1818, studied sculpture at the Royal Academy in 1834, and first became famous by his group of "Ino and Bacchus," which was executed in 1840. Elected an A.R.A. in 1849, Mr. Foley was made a Royal Academician in 1856, the year in which he modelled his "Caractacus" for the Mansion House. He was chosen one of the three sculptors to execute the statues for the New Palace at Westminster, receiving commissions for John Hampden (1847) and John Selden (1853) in St. Stephen's Hall. In 1856 he completed, in bronze, a group, "Lord Hardinge and Charger," for Calcutta, which was so much admired that a requisition, signed by 150 of the first names in art and literature, was presented to him, expressing their desire to see its duplicate erected in London, in proof of the capabilities of an English sculptor. The *Court Circular* announces that the news of his decease was received by the Queen "with great regret." Mr. Foley, on the death of Baron Marochetti, was commissioned by Her Majesty to execute the great statue of the Prince Consort for the National Memorial in Hyde-park, the model of which he had successfully completed, and was busily engaged in superintending the casting in bronze nearly up to the period of his lamented death." He has left in his studio, alas! unfinished, a statue of Daniel O'Connell, which bade fair to rival his greatest achievements. His remains will be interred in St. Paul's Cathedral on Friday next.

SCHOOL BOARD ELECTION AT LIVERSEDGE.—The election of the first school board for this township (which is near to Cleckheaton, Yorkshire) has just taken place and created much excitement. The number of members to be elected was seven. There were four undenominational candidates, and five candidates described as advocates of Bible reading. The former, viz., Messrs. Josiah Rhodes, Jeremiah Kershaw, W. Allatt, and Jos. Woodcock, were all elected, Mr. Rhodes being 284 votes over the first of his opponents and Mr. Woodcock 255. Thus the undenominationalists will have a majority of one on the new board. The *Cleckheaton Advertiser* says:—"The undenominational candidates have been elected by majorities that speak plainly enough that the inhabitants of Liversedge are determined their children shall receive an education which is based upon the only system that can truly be called national. And the victory is the more decisive because it has been won, not against an open and outspoken foe, but against opponents who have not scrupled to couple the names of gentlemen against whose private and public character the shaft of calumny would be pointless with imaginary infidels; and those who have for years been engaged in imparting religious instruction to the youth of Sabbath schools, with no other hope of reward than the promise which is to those who shall win a soul from death, and prompted by love for the rising generation and for their fellowmen, have been represented as seeking to banish religion altogether. In determining that the education to be imparted in the board schools shall be unsectarian, the ratepayers of Liversedge have acted in the manner most likely to secure the education of every child in the township. We have no fear that the unsectarian majority on the board will use their power in the way that some sectarian majorities have used theirs."

THE BONA FIDE TRAVELLER QUESTION.—The magistrate at the Clerkenwell Police-court on Saturday was called upon to give a decision as to the interpretation of the *bona fide* traveller clause in the new Licensing Act. Mr. Joseph Hough, of the Highbury Park Tavern, was summoned for selling intoxicating liquors on Sunday when his house ought to have been closed. Inspector Taylor said that on Sunday morning, the 23rd inst., he saw eighteen men in front of the bar of the defendant's house. One of them, on being questioned by the inspector, said his name was Yates, and he lived in Hoxton. He said on entering the house that he was a traveller, but the defendant admitted having forgotten to ask him where he came from and where he slept on the previous night. Yates, when called as a witness, said he came that morning from Hoxton, a distance, he thought, of more than two miles. A policeman deposed that on the morning in question 1,320 persons entered the defendant's house between a quarter to ten and one o'clock. The defendant, who stood at the door, admitted one at a time, and none appeared to stay more than a minute or two. All the customers were orderly

and quiet. The defendant stated on oath that the customers had declared themselves to be *bona fide* travellers, and his solicitor said the question was whether his client had exercised reasonable caution. Mr. Cooke said that the witness Yates was not a *bona fide* traveller, but the Act said that if in the opinion of the justices the defendant truly believed what the applicant for refreshment said the case might be dismissed. There being a doubt on that point, the defendant would not be convicted. At the same time, it was most improper to admit hundreds of persons into a public-house in the way deposed to, and he wished it to be understood far and wide that if reasonable precautions were not taken he should convict the offender. The defendant's solicitor said he was requested by many licensed victuallers to ask what questions should be put by them to persons who represented themselves to be travellers. Mr. Cooke declined to suggest any set of questions; he was not the Legislature. He thought if there was any fair intention on the part of the publican to discover whether his customer was a traveller or not, there would be no very great difficulty in so doing. Every intending customer's case should be fairly investigated on its merits, and the mere asking them formally if they were travellers would not be deemed sufficient.

CONTEMPLATED ABOLITION OF WORKMEN'S TRAINS.—The directors of the South-Eastern Railway Company having expressed their intention to discontinue the early morning workmen's train on the 1st of October next, Mr. Gladstone, in a letter addressed to one of his constituents, has expressed his sympathy with the workpeople who reside in the district and have to go daily to their work in London, and has promised, if necessary, to use his influence with the Board of Trade and the legislature on the matter. The workmen's train—or rather trains, for a second has been added to meet the increased traffic—take up at five o'clock a.m. about 800 passengers from Plumstead, Woolwich, Charlton, Blackheath, and other stations on the North Kent line. The threat of abolishing this privilege has caused great consternation among the ordinary passengers, and on Thursday a deputation, selected by a meeting held at Woolwich, waited upon the directors of the company at the London Bridge offices. Sir Edward Watkin, in reply, said that although the company was a great one, it was composed of many small shareholders, nearly 10,000 in number, whose interests the directors were bound to consider. The directors had, at his suggestion, originated these trains for several reasons. They hoped to find them result in a commercial success; they believed they would alleviate in some measure the distress prevailing at the time down the river; and they had regard to the wretched accommodation which was generally provided for the working classes in London. But the fact was that the trains did not pay, and the deputation was welcome to the figures. The number of passengers who travelled by the trains annually was 168,200, and the amount paid in fares was 3,173*l*. This, at sight, seemed a good result, but it was not so; moreover, there were many practical difficulties in the way. The men in charge of the train were obliged to leave Bricklayers' Arms Station at four o'clock in the morning. The signals had to be lighted all along the line earlier than they would otherwise be, and at all the stations the companies' servants had to be at work many hours in consequence. The trains were often used by persons for whom they were not intended, the consequence being a diminution of the earnings by other trains. Worse than all was the risk the company ran under the present law of paying compensation in case of accident, by which they might have to pay more in claims than they received in seven years. As the last feather, the Government demanded that the company should pay 5 per cent. in taxes upon these trains, and the directors were everlastingly abused by the public, the press, and Parliament. Why this great railway interest, which had done more than any other interest for the welfare of the nation, should be so abused, he was quite at a loss to understand. He expected, hereafter, that the companies would adopt the new policy of looking after themselves. At the same time, he would promise that the object of the deputation should be considered. They had some feeling for those who would suffer by the proposal, and they would see if they could not postpone taking any action in the matter until the reassembling of Parliament. The deputation then withdrew.

CO-OPERATIVE FARMING.—At Glynde Harvest Home on Saturday, held on the Speaker's estate, near Lewes, the Speaker, in responding to the toast of his health, said:—"Since we met on a similar occasion last year there has been in certain counties much agitation among those engaged in farming upon the question of wages. That agitation has not reached us in this district, and I hope it never may. I trust that those engaged in farming, whether masters or men, will have the good sense to come to terms on the question of wages upon a fair standard without agitation from outside. (Hear, hear.) But I am not one of those who condemn indiscriminately unions of men formed for the purpose of increasing their own wages or benefiting their own condition. There are unions and unions, all differing widely from one another. Some may be formed upon rules beneficial alike to masters and men, while others may be founded upon rules which are opposed to public policy and injurious to society at large. I will, by way of illustration, give you two instances of bad rules by which unions are governed, and which seem to me to lead to most injurious effects. One

instance that I will give applies to unions formed by masters, and the other instance applies to unions formed by men. In the contest which lately prevailed in the eastern counties the farmers formed themselves into a union by which they bound themselves never to employ a man who belonged to a union. Now, as an employer of labour, I never would bind myself by a rule of that kind—(Hear, hear)—which I believe to be both harsh and unwise. To give an instance of another vicious rule, I will cite the case of unions in the same eastern counties formed by men who bound themselves by rules which left it to the discretion of a committee of strangers to dictate when and how a strike should happen—strangers who, from their total ignorance of the local interest and circumstances in each particular district, could not possibly give a sound opinion upon so delicate and intricate a subject. Now, it seems to me that the true principle is this:—Whenever a dispute arises between masters and men, the settlement of that dispute should be left to themselves or to arbitrators appointed by themselves. I, as an employer of labour, never should ask a question whether any of you belonged to a union or not. My idea is this—that the master has a right to ask of his labourers faithful and efficient service, and he ought to content himself with that, and to ask no question whether a man does or does not belong to a union. (Hear, hear.) I still live in faith and hope that the day will come—and is perhaps not far distant—when labour will be recompensed, in part, at least, by payments from the profits of capital. I made an attempt in that direction by a proposition which I made to you some two years ago, and which proposition is still open to your acceptance. I look forward, not without hope, to some of you accepting that proposition. I will not now stop to discuss the several reasons, which I can fully appreciate, as prevailing with you to decline acceptance, but I can assure you that if you had thought proper to invest, upon the conditions stated by me, the interest upon any savings which you may have made would have exceeded that which you would have obtained from the savings-bank. And now, my friends, I wish you health, happiness, and prosperity for the year to come, while I thank you most cordially for your faithful, active, and honest exertions in helping me to carry on the business of this farm."

Gleanings.

Why is your shadow like false friends?—Because it follows you only in sunshine.

A good way for parents to encourage cremation, says a cynical person, is to leave the matches where the children can get at them.

Who could resist an appeal like the following, which appears in the agony column of the *Times*?—"Dear H. M., come to your aunt, and sit in the chair, with a book in your hand."

A Chinese author, in a book of travels, thus describes an English court of law:—"One man sits silent and sometimes shakes his head, two or three others talk all the time, and twelve wise men condemn a man who has not said a word."

A traveller stopping over-night with a Texan farmer whose estate was miles upon miles in extent, said to him, "You must have begun life very early to accumulate such an estate as this." "Yes," replied the farmer, "I began life when I was a mere baby."

As a boy was exercising his dog in a field at the back of his father's garden, it happened that the animal trespassed upon the premises of a coal-merchant, upon which the man threatened to shoot the dog if the boy did not keep it within bounds. "You shoot him?" said the boy, with a wicked look: "you couldn't; you never shot anything in your life but a sack of coals!"

In his paper on "The Peoples between India and China," before the British Association, Sir George Campbell said that among one of the tribes, the wife was the head of the household. She courted and proposed to the man, and after marriage took the responsibility of providing for the family. She lived in her own house and on her own estate, and descent was on the female side.

THE CULTIVATION OF LAVENDER.—This season lavender has bloomed earlier than usual, and is being sold in London and the suburbs by itinerant vendors. Some cartloads are sent daily to the London markets. There are many fields of lavender grown at Mitcham, Surrey, for distilling, &c. An acre of this fragrant herb is valued at 120*l*.

"A. K. H. B." AND THE OWNER OF THE GREY SUIT.—The London correspondent of the *Liverpool Mercury* is responsible for the following:—"I have been told rather a good story about a well-known writer, 'A. K. H. B.' The author of the 'Recreations' was some time ago travelling, and fell into conversation with a fellow-voyager. Finding him well informed and agreeable, Dr. Boyd asked him to dinner. The gentleman, being a tourist, presented himself at Dr. Boyd's house in a grey suit. The 'Country Parson,' on seeing his guest, manifested considerable uneasiness, and at last plainly told his visitor that he feared he must postpone their dinner, inasmuch as Mrs. Boyd always expected her guests to be in evening dress. 'Pray, don't mention it,' replied the stranger, 'I would not think of intruding on Mrs. Boyd; I will leave a card for her.' So he took his departure, and the master of the house then ascertained that the angel he had not entertained unawares was the Earl of Fife."

CO-OPERATIVE PUNNING.—The American newspapers, which, like some nearer home, seem somewhat hard up at this season for lively and pointed *jeux d'esprit*, are content to print the following as worthy of perusal:—Why should the bean keep ahead of all other vegetables? Because it has the pole.—*Lowell Courier*. The bean has the pole, but in the vegetable race the cabbage is sure to come out a head.—*Advertiser*. Hold! Don't you know that the carrot was never beet?—*Herald*. It might not have been beat if it had not been pulled up suddenly. But as the whole thing is likely to be run into the ground, we shall wait for something else to turn up.—*Boston Advertiser*. If this kind of thing goes on much longer the whole vegetable kingdom will exclaim: "Lettuce alone."—*New Bedford Standard*. We would like to know what celery those fellows get for writing such pea-dantic puns.—*N. Y. Com. Advertiser*. We don't see why it should concern you.—*American Grocer*. These vegetable puns have become so numerous that one cannot make an oat of them without a rye face. It goes so against the grain.—*Boston Com. Bulletin*.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTH.

RICHARDSON.—June 24, 1874, at Antananarivo, Madagascar, the wife of the Rev. J. Richardson, London Missionary Society, of a son.

MARRIAGES.

KNIGHT-STANWAY.—August 27, at Park Chapel, Camden Town, by the Rev. Wm. Scott, J. Knight, of Carey-lane, E.C., and Tottenham, to Eliza Mary (Lassie), daughter of the late E. Stanway, of Bartholomew-road, N.W.

HOLMES-BOWRON.—August 27, at Paddington Chapel, Marylebone-road, by the Rev. R. S. Holmes, brother of the bridegroom, Montagu, third son of William Holmes, of 14, Springfield-villas, to Elisabeth, eldest daughter of John Bowron, of 145, Maida-vale.

BOTHERAS-BABBAGE.—August 27, at the Bible Christian Chapel, Westminster, by the Rev. J. Dymond, the Rev. J. Botheras, of Pensance, to Mildred J. Davis, youngest child of the late Mr. William Babbage, of Westminster, and Hampton-place, Whiteladies.

DEATH.

MACINTYRE.—Aug. 25, at Grange Cottage, Burslem, after a protracted illness, Ellen, widow of the late James Macintyre, Esq.

FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, August 26, 1874.

ISSUE DEPARTMENT.
Notes issued £37,266,215 Government Debt. £11,015,100
Other Securities .. 3,984,900
Gold Coin & Bullion 27,266,215
Silver Bullion —

BANKING DEPARTMENT.
Proprietor's Capital £14,553,000 Government Securities, (inc. dead weight annuity) £13,594,013
Reserve .. 3,419,699
Public Deposits .. 4,334,775
Other Deposits .. 19,521,232 Other Securities .. 16,880,090
Reven Day and Notes .. 10,933,340
other Bills .. 390,648 Gold & Silver Coin 811,904

£37,266,215 £37,266,215
£42,219,354 £42,219,354
August 27, 1874. F. MAY, Chief Cashier.

BREAKFAST.—EPPE'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette*. Made simply with Boiling Water or Milk.—Sold by Grocers in Packets only, labelled—"JAMES EPPE and Co., Homoeopathic Chemists, 48, Threadneedle street, and 170, Piccadilly; Works, Euston-road, London."

MANUFACTURE OF COCOA.—"We will now give an account of the process adopted by Messrs. James Eppe and Co., manufacturers of dietetic articles, at their works in the Euston-road, London."—See article in "Casell's Household Guide."

FITS.—EPILEPTIC FITS OR FALLING SICKNESS.—A certain method of cure has been discovered for this distressing complaint by a physician, who is desirous that all sufferers may benefit from this providential discovery; it is never known to fail, and will cure the most hopeless case after all other means have been tried. Full particulars will be sent by post to any person free of charge. Address—Mr. Williams, 10, Oxford terrace, Hyde-park, London.

AS IT OUGHT TO BE.

"I visited" writes Dr. HASSALL, "Messrs. Horniman's Warehouse, and took samples of Tea ready for consignment to their AGENTS, & on analysis I found them PURE, & of superior quality."

"At the Docks, I took samples of Horniman's Teas, which I analyzed, & found PURE; the quality being equally satisfactory."

"I purchased Packets from 'Agents for Horniman's Tea,' the contents I find correspond in PURITY and excellence of quality, with the tea I obtained from their stock at the Docks."

248 AGENTS—Chemists, Confectioners, &c.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Aug. 31.—We had a smaller supply of new English wheat this morning, with moderate arrivals from abroad. The trade was not active, but less depressed than last week, and we repeat for English wheat the quotations of Monday last. Foreign wheat met a moderate demand at last week's prices. Flour was dull, at the late decline. Peas and beans were unchanged in value. English barley was in slow demand; foreign was 1s. lower. Indian corn sold at 6d. per qr. decline. Of oats arrivals are unusually large. The heavy descriptions were 6d. lower, inferior sorts 1s. to 1s. 6d. on the week. A the ports of call not many cargoes remain for sale, and they are held at the full quotations of last week.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	FRAS—	Per Qr.
Essex and Kent,	s. d.	s. d.	Grey ...	42 to 44
White fine ...	— to 52	—	Maple ...	44 47
" new ...	— 47	—	White, boilers ...	44 47
red fine ...	— 48	—	Foreign ...	44 48
" new ...	— 44	—	RYE—	42 44
Foreign red ...	49 51	—		
" white ...	54 58	—		
BARLEY—			OATS—	
Grinding ...	34 36	—	English feed ...	26 33
Chevalier ...	— —	—	" potato ...	— —
Distilling ...	40 43	—	Scotch feed ...	— —
Foreign ...	40 43	—	" potato ...	— —
MALT—			Irish Black ...	26 29
Pale, new ...	76 81	—	" White ...	25 30
Chevalier ...	— —	—	Foreign feed ...	26 28
Brown ...	56 61	—	FLOUR—	
BEANS—			Town made ...	43 47
Ticks ...	43 44	—	Best country	— —
Harrow ...	46 50	—	households ...	40 42
Pigeon ...	50 56	—	Norfolk and	— —
Egyptian ...	42 43	—	Suffolk ...	38 39

METROPOLITAN CATTLE MARKET, Monday, Aug. 31.—The total imports of foreign stock into London last week consisted of 17,629 head. In the corresponding week last year we received 17,246; in 1872, 18,200; in 1871, 17,799; in 1870, 17,951; and in 1869, 14,032 head. The cattle trade has been moderately active. The supplies have been good, but the condition has been rather various. As regards beasts, the arrivals from our own grazing districts have been liberal; prime breeds have, however, been scarce. With a moderate demand, prices have been steady. The best Scots and crosses have sold at 6s. 2d. to 6s. 4d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire we have received about 2,000; from Norfolk, 17; other parts of England, about 400; from Scotland, 59; and from Ireland, 200 head. There has again been a good show of foreign stock, consisting of 2,218 Tonnings, 613 Dutch, and 34 Gothenburg. The demand has been moderate at late rates. There has been an average supply of sheep. An active demand has prevailed, and prices have been well supported. The best Downs and half-breeds have made 5s. 4d. to 5s. 6d. per 8lbs. Calves have been in short supply and slow request, on former terms. Pigs have been quiet. At Deptford there have been 250 beasts.

Per 8lbs., to sink the offal.									
s. d. s. d.				s. d. s. d.					
Inf. coarse beasts	4	0	to	4	8	Fr. coarse woolled	5	2	5
Second quality	4	8	5	6	6	Prime Southdown	5	4	5
Prime large oxen	5	6	6	0	0	Lge. coarse calves	4	2	4
Prime Scots	6	0	6	4	4	Prime small	5	2	5
Coarse inf. sheep	4	10	5	0	0	Large hogs	3	8	4
Second quality	5	0	5	2	2	Neat sm. porkers	4	4	8
Lambs, 5s. 6d. to 6s. 8d.									

Lambs, 5s. 6d. to 6s. 6d.

METROPOLITAN MEAT MARKET, Monday, Aug. 31.—There was a moderate supply of meat on sale here to-day. The demand was somewhat active, at the following currency—

Per 8lbs. by the carcase.							
	s.	d.	s.	d.		s.	d.
Inferior beef	3	6	3	10	Inferior Mutton	3	4
Middling do.	4	0	4	4	Middling do.	4	6
Prime large do.	4	10	5	4	Prime do.	5	0
Prime small do.	5	0	5	6	Large pork	4	0
Veal	4	6	5	2	Small do.	5	0

PROVISIONS, Monday, Aug. 31.—The arrivals last week from Ireland were 347 firkins butter and 2,343 bales bacon, and from foreign ports 29,949 packages butter and 3,247 bales bacon. There was little alteration to notice in the value of foreign butter during the past week. Buyers purchase sparingly at the high rates. Middling and inferior descriptions could be purchased on easier terms. For Irish scarcely any inquiry. The bacon market ruled dull, and at the close of the week Waterford declined 3s., and Hamburg 4s. per cwt. American sundry sides also 2s. to 4s. lower. Lard and hams remain steady.

HOPS, BOROUGH, Monday, Aug. 31.—No business of importance is moving in our market, merchants suspending their operations until there is a full supply of new hops. Up to the present about 200 pockets have come to hand, but being very inferior in quality, do not find buyers. In some districts they have been picked to save them from mould. The few that have changed hands have realised from £9 to £12. Holders of yearlings show no disposition to yield in value, a fair quantity of this description have been sold during the past week at full rates. The reports from the continent have improved.

POTATOES, Borough and Spitalfields, Monday, Aug. 31.—The supplies of home-grown potatoes are somewhat less extensive, while the arrivals from abroad continue small. The trade is consequently firmer, at a slight improvement in the quotations. Last week's imports were only 832 bags from Antwerp, 52 barrels from Boulogne, 105 sacks St. Nazaire, 282 bags Ghent, 5 Rotterdam, and 431 bags from Dunkirk. Regents, 80s. to 100s. per ton; Shaws, 70s. to 90s. per ton; Kidneys, 110s. to 140s. per ton; Rocks, 70s. per ton.

SEED, Monday, August 31.—There were no samples of new English cloverseed offering. Foreign qualities were held for more money generally, particularly for fine descriptions of both white and red. New trifolium was fully as dear, with a steady sale. Best qualities of trefoil were held with more firmness, but not many sales effected. Fine old white mustardseed sold rather more freely at very full prices. Samples of new offering. Black English rapeseed was saleable on about former terms, but red parcels were dull, and rather cheaper. New winter tares were plentiful and slightly lower, but there was a good sale for the finest qualities, owing to the rains of Saturday. New English canaryseed

was offered on lower terms, and purchased slowly. Grass seeds sold steadily at quite as much money.

WOOL, Monday, Aug. 31.—For English wool a fair demand has been experienced. Supplies have not been large, and prices have had a hardening tendency.

COAL, Monday, August 31.—There being a good demand for house coals, prices advanced 6d. per ton. Hettons, 25s.; Tees, 24s. 6d.; Lambton, 24s. 6d.; Eden main, 23s.; Harton, 22s. 6d. Ships for sale, 22; at sea, 15.

JUDSON'S SIMPLE DYES are exceedingly useful household commodities. The process is simple, and result satisfactory, as applied to woollen and silk articles. Shetland shawls or cloths that have become yellow are good subjects for young beginners in the art of dyeing. A basin of water only required; time, five minutes! Judson's Dyes, 6d. per bottle, eighteen colours, of all Chemists and Stationers.

VALTUDO VISQUE LASSERIS.—"A preparation known as Dr. Ridge's Patent (cooked) Food is excellent for infants and invalids. It will be found a very useful preparation for making custards, puddings, and similar preparations for the nursery and sick room."—Extract from "Casell's Household Guide." Supplied by most chemists and grocers in 1s. packets and 2s. 6d. tins.—Dr. Ridge and Co., Royal Food Mills, Kingsland, N.

HOLLOAY'S OINTMENT AND PILLS.—At the present time much watchfulness must be exercised, and the earliest evidences of ill-health immediately checked, or a slight illness may result in a serious malady. Relaxed and sore throat, diphtheria, quinsy, coughs, chronic cough, bronchitis, and most other pulmonary affections, will be greatly relieved by rubbing this cooling Ointment into the skin as nearly as practicable to the seat of mischief. This treatment, at once simple and effective, is admirably adapted for the removal of such diseases during infancy and youth. Old asthmatic invalids will derive marvellous ease from the use of Holloway's remedies, which have brought round many such sufferers, and re-established health after every other means had signally failed.

Advertisements.

SEWING MACHINES of Every Description.
From £2 15s. to £25.

THE REGENT, £2 15s.

Simple—Silent—Rapid—Durable.

Nine samples of Work and Prospectus post free.

It is absurdly claimed for almost every Machine, of whatever description (chain, lock, or knotted stitch), that it is superior to all others, for all kinds of work.

SMITH and CO., having no interest in selling any particular machine, are enabled to recommend IMPARTIALLY the one best suited for the work required to be done, and offer this GUARANTEE to their customers:—Any machine sold by them may be EXCHANGED after one month's trial, for any other kind, without charge for use.

SMITH and CO., 30, EDGWARE ROAD
(Corner of Seymour-street)
AND 4, CHARLES STREET, SOHO, LONDON.

ALEXANDRA ORPHANAGE for INFANTS, HORNSEY RISE, N.

FUNDS are earnestly SOLICITED for this unendowed Charity, which has no funded property, depending upon voluntary support. Candidates from any part of the kingdom are eligible if under five years of age, and should be at once put upon the list for the next election. Five-sixths of all applicants have been received.

JOSEPH SOUL, Hon. Sec.

No. 73, Chespeide, E.C.

GENERAL SERVANT WANTED in a quiet Family. A knowledge of Plain Cooking and an early riser indispensable. A Nursemaid kept. Good wages to a suitable person.—Apply, by letter or personally, to Mrs. A. B., 12, Grove-terrace, Highgate-road.

GOVERNESS.—RE-ENGAGEMENT
WANTED by a young lady. Acquirements, thorough English and French, German, Music, and Drawing. Good references given. Address, Miss Young, Brashead, Dumbarton, N.B.

EMPLOYMENT.—The Advertiser, a very deal YOUNG MAN, for some years a clerk in the city, subsequently Tutor in a private school, would be GLAD OF any honourable EMPLOYMENT, literary or mechanical, at the smallest remuneration. The highest references given. Please address replies to B. C. D., "Nonconformist" Office.

TO WIDOWERS and PARENTS going ABROAD.—A MARRIED LADY in good position, residing in the country, WISHES to TAKE into her family a LITTLE CHILD, of good training, as companion and playmate to her little girl, an only child.—For particulars and terms, address E. F., care of Mr. G. Street, 30, Cornhill, E.C.

GAZE'S PALESTINE and EGYPT TOURS.—Sixty Guinea.—GAZE and SON, originators and first conductors of Eastern Tours, will start an ELEVENTH SERIES of Tours to the Holy Land and Egypt, commencing OCTOBER 8.

GAZE'S NILE TOURS.—By Dahabeahs; personally conducted, and for independent travellers; starting October 12. See "Oriental Gazette," post free, 3d.; Hy. Gaze and Son, 142, Strand, London.

INFANT LIFE.

A marked improvement in the statistics relating to Mortality amongst Infants would take place if

MRS. JOHNSON'S SOOTHING SYRUP.

were used universally. It is perfectly free from any NARCOTIC, and is used EXTERNALLY ONLY. None genuine without the name of

"BARCLAY & SONS, FARRINGTON STREET,"

is on the stamp. Sold by all Chemists, at 2s. 9d. a bottle.

BRITISH EQUITABLE ASSURANCE COMPANY.

OFFICES:—4, QUEEN STREET PLACE, LONDON, E.C.

NINETEENTH ANNUAL REPORT.

1. The new business of the nineteenth year consists of 2,307 policies, assuring £406,630, and yielding a new Annual Premium Revenue of £12,236.

2. The business remaining in force at the end of the year after deducting all lapsed policies from death, surrender, of other cause of termination, consists of 10,111 policies, assuring £3,306,338, and yielding an Annual Premium Revenue of £104,996.

3. The payments on all terminated policies during the year have been as follows:—

192 Death Claims and Bonuses	£33,111
26 Matured Policies and Bonuses	29,987
218 Policy Claims and Bonuses	£36,098

Surrendered Policies £2,062

4. The payments made by the Company on all terminated policies during nineteen years have been £255,924 on 1584 death and matured policy claims and bonuses.

5. The Accumulated Fund has increased from £311,115 to £355,202, £44,087 having been laid by in the nineteenth year.

6. The Accumulated Fund is invested in Government Securities, Freehold Ground Rents, Corporation Bonds of the City of London, Mortgages, &c., and is equal in amount to upwards of one-half of the gross premiums received on all policies in force on the Company's books.

7. The Investments and Re-investments of the year have been in—

Government Funds	£27,481
Ground Rents	27,883
Mortgages, &c.	17,837
	£73,201

The average rate of interest thereon being £4 16s. 2d. per cent.

8. The Auditors have carefully examined the accounts and securities of the Company, and have expressed their approbation of the manner in which the accounts are kept, and the general results of the audit.

9. The steady progress of the Company should encourage the Policy-holders to continue their efforts, which have mainly placed the Company in its present satisfactory position.

May, 1874.

WHITTINGTON LIFE ASSURANCE COMPANY.

Chief Office—37, Moorgate Street, London, E.C.
Capital £100,000.

DISTINCTIVE FEATURES OF THE COMPANY.

The Guarantee of an ample subscribed capital and moderate rates of premium, especially for young lives.
Policies payable during lifetime without extra premium.
Invalid or Second-Class Lives assured at tabular rates, on a safe and equitable plan.
Bonuses have been declared in 1860, 1863, 1866, 1869, and 1872.

ALFRED T. BOWSER, Manager.
AGENTS WANTED.

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1, Beehive-terrace, Wilton-street, Loxells, Birmingham, August 23, 1873.

Mr. John Ede, Birchfield, Birmingham.
Dear Sir,—I am now in my eighty-fifth year, and have been suffering from defective sight for the last four years to such an extent that I was entirely prevented working at my business—namely, that of a rule-maker. About the first week in January this year I purchased a bottle of your "Patent American Eye Liquid," since then, and up to this date, I have had two others, and am delighted to say my sight is so far restored that I am enabled, even at my advanced age, to resume work at my trade. You are at liberty to make any use of this letter you choose for the benefit of other sufferers, and refer any person to me you please.—I am, dear sir, yours, &c.,

WM. BAKEWELL.

Lancaster-street, Birmingham, June 5th, 1872.
Sir,—I beg to acknowledge with thanks the value of your Eye Liquid. I was suffering from a severe burnt eye, and after applying your valuable Liquid several times I was perfectly cured. I can also testify that it has done some wonderful cures for my shopmates. I shall not forget to recommend it to my friends, as I am sure it is well worthy of recommendation.—I am, your obedient servant,

ALEXANDER ADAMS, Gun Furniture Forger.

To Mr. J. Ede.

March 1st, 1873.

Sir,—Your Patent American Eye Liquid has quite taken the kell from my daughter's eye, being quite blind for several days. Please send me another bottle, as I always keep one by me.—Yours truly,

Mrs. BREALY, B 94, Brearley-street.

143, New John-street West, Birmingham.
Sir,—I was suffering from a severe cold and inflamed eye. I consulted two physicians but to no relief; and being recommended to try your Patent American Eye Liquid, I did so; being happy to say a few dressings have quite cured me.—Yours, &c.,

A. LILLY.

Birmingham, March 8th, 1873.
Dear Sir,—I have great pleasure to inform you that using the 2s. 9d. bottle of your Eye Liquid has quite cured the eyes of my favourite pony (the little grey that took the first prize at the horse show). I thought it quite an impossibility to cure it, but before using it all I found his sight as good as ever. I also have suffered myself from dimness of sight, and occasionally a mist came over my eyes, so that I could scarcely see to receipt my bills; but, after using your Liquid several times, I have not suffered since.—Yours, &c.,

FRED. BOWER,
Maltster, Brewer, and Wine and Spirit Merchant,
Albion-street, Birmingham.

To Mr. J. Ede.

Victoria-road, near Potter's Hill, Aston Park,
July 22, 1871.

Dear Sir,—My eyes have been weak and bad for many years, and I could not get anything to do them any good till a neighbour of mine told me to get a bottle of your Liquid, and I did so, and I find a great relief from it, for I can see better now than I could thirty years ago. It wants no recommending—it recommends itself. Those that have tried it will never be without it. Please to send me another 2s. 9d. bottle.—Yours respectfully,

Mrs. CLARE, 82 years of age.

Lansdowne-villa, Birchfield.
Sir,—I have tried a bottle of your Liquid, and it has made my eyes quite well. I shall recommend it to everybody I know, for I am sure it is a good thing for the eyes, for I speak as I find it.—Yours truly,

G. C. BAKER, late of the Tower Arms,
Leuch-street, Birmingham.

Sir,—I have much pleasure in testifying to the surprising efficacy of your famed Eye Liquid, which I thoroughly believe has cured me of a scum on the right eye, which I had suffered from for about nine years, after trying numerous remedies for several years without any good result. Accept my grateful thanks.—I am, Sir, your obedient servant,

CHARLES RILEY,
Sergeant-Major Royal Cardigan Militia.

To Mr. Ede.

Dear Sir,—Mr. Mountford, builder, of Small Heath, informs me that his wife was afflicted for two years and a half with a dimness in both her eyes to that extent till she could scarcely see. Had medical advice, but to no purpose, was recommended to try your Eye Liquid, and after only two bottles was completely cured; and she is willing for you to make what use you like of the above for the benefit of others.—Yours truly,

RICHARD BROWN,
Chemist, Spring Hill, Birmingham.

Mr. Ede,—Sir,—I feel very happy to let you know my eyes are much improved. This is my own writing, and I have not had the pleasure of doing the like for a number of years, until your valuable remedy enabled me to do so. I hope you will put my name in your list of testimonials. Let any person come to 35, Bow-street, Little Bolton, and if I do not thread the smallest needle they can produce I am in fault. They may inquire from the neighbours who have known me for the last 36 years in one street, and they will tell them I was unable to find my own door until I obtained your valuable Liquid. I had begged myself paying doctors 3s. 6d. and 4s. 6d. a bottle for about two thimblefuls of eye water, but all to no use. I went to the eye institutions of Liverpool and Manchester, where they put me in great torture by turning my eyes and operating on me in various ways to no purpose. I was getting worse until I was told of your remedy, which appeared in the Birmingham newspapers, and I obtained a small bottle. I shall for life feel obliged and thankful to you; more I cannot do than pray for your prosperity and welfare. I am 84 years old, but still healthy.—I am, yours,

PATRICK GAVIN,
35, Bow-street, Little Bolton.

Mr. Ede,—Sir,—I will thank you to send me a bottle of your Eye Liquid. A friend of mine purchased a bottle during his visit to Scarborough, and received so much benefit from it that I am induced to try it.

E. GRAY, Aire and Calder Glass Co.,
Castleford, near Normanton, Yorkshire.

Mr. Ede,—Sir,—Will you please send me another bottle of your Eye Liquid. Please send it by return, as I cannot possibly do without it. It is doing me good.—Yours respectfully,

J. GENDERS,
London-road, Chesterton.

Sudden, near Rochdale, Lancashire, Sept. 29, 1873.

Mr. Ede,—Sir,—Will you please send me another bottle of your American Eye Liquid at 2s. 9d. The last has done me a great deal of good, and I think another will make a perfect cure.—Yours truly,

J. YARWOOD.

Gower-road, near Swansea, Sept. 29, 1873.

Sir,—I am happy to inform you that the bottle of Eye Liquid I received from you has quite cured my eyes, after years of near-sight. I would recommend it to all miners and others with weak eyes.—Yours respectfully,

GEORGE HOPKINS.

The following is an extract from the *Official "Lloyd's List" of June 19, 1874*:—"The Human Eye and its Diseases."—Few persons are aware how marvellously beautiful and complex a structure is the organ of vision, nor is it possible for us within the limited space of a mere paragraph to explain the various peculiarities so fully that our readers might obtain only an abstract notion thereof. Volumes have already been devoted to the subject by eminent oculists, and other surgical authorities; poets and philosophers also have eulogised the wondrous and charming influences of this "window of the soul" and "queen of the senses," but our purpose in these brief remarks is not that of an essayist, but rather an allusion to the minor ailments to which the eyes of most people are so frequently subject and exposed, more particularly those resident in tropical or humid latitudes, such as dimness, weakness, watery, sore, or inflamed eyes, forms of disease which, though oftentimes purely local, are exceedingly troublesome and painful to the sufferer, and if neglected for a length of time may possibly become a constitutional disorder. It may be observed, also, that many eye lotions used are absolutely dangerous in the hands of unskilled persons, because of certain strong chemicals or poisonous properties which they contain. One specific, however, for alleviating the affections alluded to has recently been brought under our notice, supported by innumerable testimonials of an entirely voluntary character from all parts of the kingdom, attesting unquestionably with reference to many difficult and long-standing cases its speedy efficacy of cure. We allude to the *Patent Eye Liquid*, prepared solely by Mr. John Ede, of the Birchfield-road, Birmingham. We have been assured that this preparation has given complete relief to many who had been previously treated unsuccessfully in some of the leading hospitals, and as may readily be imagined, is much sought after in districts where it has become known. It is furthermore quite harmless in use.

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For Prospectuses and further particulars apply to the Head Master, or Mr. A. Boardman, the Local Secretary, East of England Nonconformist School Company (Limited).

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The AUTUMN TERM commences MONDAY, Sept. 21st.

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GREEN, STROUD, GLOUCESTERSHIRE.

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Published by W. R. WILLCOX, at No. 18, Bouverie Street, London; and Printed by R. K. BURT and Co., Wine Office Court, Fleet Street, London.—Wednesday, September 2, 1874.